GRADE

2

STEPS TO PERFECTION

An Islamic Curriculum For Children

TEACHER'S GUIDE

Under the Guidance of
MOULANA NABI R. MIR (ABIDI)

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

SABA

STEPS TO PERFECTION

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Acknowledgments

Prophet Muḥammad (ṣ):
On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
(Nahj al-Faṣāḥah, Saying #3222)

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Please remember all the people involved in this project in your prayers.

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

With duʿās,

Nabi Raza Mir (Abidi)

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـَا / ىٰ	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Please Note: The sukūn or sākin generally has two shapes, ۥ and ۡ which are both pronounced the same. For the purposes of this material, the ۥ has been used.

Preface

"All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks."

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah (swt) bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets' main mission was to teach and nurture the human being. As Allah (swt) says in the Qurʾān, *"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom"* (Noble Qurʾān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah (swt) has created us. While teaching is the most valued job in the eyes of Allah (swt), it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah (swt), be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshāʾAllāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furūʿ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually

increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahlul Bayt (ʿa).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: ʿAqāʾid, Fiqh, History, and Akhlāq. For grades 1-3, the Furūʿ ad-Dīn are included in the ʿAqāʾid section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furūʿ ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furūʿ ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahlul Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qurʾān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With duʿās,

Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Goals

Salāmun ʿalaykum.

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and to better prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

Aqa'id

1. Uṣūl ad-Dīn
2. Names and attributes of Allah (swt)
3. Names of the 12 Imāms (ʿa)
4. The Noble Qurʾān and 2 Sūrahs: Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ

Fiqh

1. Furūʿ ad-Dīn
2. Difference between wājib, ḥarām, mustaḥab, makrūh, and mubāh
3. Actions of wuḍūʾ
4. Rules of ṣalāh
5. Najāsah and ṭahārah

History

1. The last 7 Maʿṣūmīn (ʿa): basic history and meaning of their names/titles
2. Prophets: Nūḥ (ʿa), Ibrāhīm (ʿa), Mūsā (ʿa), ʿĪsā (ʿa), and Muḥammad (ṣ)
3. Eids: Ghadīr and Mubāhalah
4. The Importance of ʿĀshūrāʾ

Akhlāq

1. Cleanliness
2. Public manners
3. Manners toward people (family, friends, and others)

A Letter to Teachers

Dear Teacher,

Salāmun ʿalaykum. You are honored with a great duty —the duty of the Prophets— and that is, teaching. As you know, teaching is an ever-evolving duty, and one that requires teachers themselves to constantly be in a state of learning.

As you may have noticed, the newest revision of the Steps to Perfection curriculum features a new form of transliteration with diacritic characters in all the books, from Kindergarten to 6th grade. The decision to switch to this standard was reached after much deliberation and advice from our advisor board of scholars and educators. Due to limitations in the English alphabet, there are many different spellings of Arabic terms, none of which truly capture the correct pronunciation of certain terms, and there is no real standard that exists. This can be confusing for our children. Therefore, our main goal is to help them pronounce these terms correctly. If we teach them from the beginning, this will help them have proper pronunciation right from the beginning.

Although there is a slight learning curve on understanding how to read words according to the new transliteration standards, it is a useful skill. With these guidelines, we are better able to teach students the proper and correct pronunciation of Arabic words more accurately.

The first lesson in this book is a lesson on introducing the new transliteration standards to students and helping them understand how to read the words with the diacritics. We hope that this lesson will help students strengthen their pronunciation and recognition of Arabic words.

If you are not already familiar with the transliteration guidelines, we suggest you read through the first lesson so that you are more familiar and able to transfer this knowledge to students.

If you have any suggestions or feedback, please feel free to email us at
info@alkisafoundation.org

Transliteration Lesson

TASK BAR

KEY WORDS

- Salām سَلام
- Raḥīm رَحِيم
- Sūrah سُورَة

EXAMPLES

Write the words on the board and have students practice pronouncing them, focusing on the long vowels.

This lesson is meant as an introductory lesson to familiarize students with the transliteration standards used throughout the textbook.

Ensure every student has a copy of the textbook. Give them a few minutes to look through the textbook.

SAY: As you were looking through your books, what did you notice about some of the words? (Wait for answers.)

SAY: Yes, you must have seen that some of the letters have weird lines or dots. These letters have different symbols on top, under, before, or after them, because they represent Arabic letters, like the alifs (ا), bās (ب), and tās (ت) you are learning about in Qurʾān class!

Are the Arabic and English language the same? No, they're not! But many English letters have the same sound as Arabic letters. Let me give you an example. Which English letter sounds like the Arabic letter م (mīm or mm sound)? (Wait for answers.)

SAY: Good! M and mīm (م) make the same sound — mm. But there are some Arabic letters whose sounds do not exist in English. So, when we want to write Arabic words in English, we sometimes put dots under them. This lets us know which letters they are in Arabic and that we should be pronouncing these letters a certain way.

Now you will also see that some letters have lines on top of them. When we see the lines, this means that we have to stretch that letter out. Let's look at an example. (Write ā on the board.)

SAY: So, if I see an a with a line on top of it, this means that I have to stretch out the aa sound. Can you say it with me? Say aaa. (Have students practice pronouncing the long vowel.)

SAY: Good. Let's look at another letter. (Write ī on the board.)

SAY: When you see an i with a line on top of it, you have to stretch out the ee sound. Can you say it with me? Say eee. (Have students practice pronouncing the long vowel.)

SAY: Māshāʾ Allāh, you are really getting the hang of this! Let's try another letter. (Write ū on the board.)

SAY: When you see a u with a line on top of it, you have to stretch out the

Transliteration Lesson (cont'd)

oo sound. Can you say it with me? Say ooo. (Have students practice pronouncing the long vowel.)

SAY: You all are doing so well! Let's practice reading some words!

Write the following words on the board:
- Salām
- Raḥīm
- Sūrah

Point to each word as you practice saying it.

SAY: The first word is salām. Can you all say it with me? (Pronounce it slowly, emphasizing each letter as you point to it.) We don't say salam (say it quickly, not prolonging the a). We say salām (stretch out the ā, even exaggerating it a bit, for emphasis).

SAY: The second word is Raḥīm. Can you all say it with me? (Pronounce it slowly, emphasizing each letter as you point to it.) We don't say raḥim (say it quickly, not prolonging the i). We say Raḥīm (stretch out the ī, even exaggerating it a bit, for emphasis).

SAY: The third word is sūrah. Can you all say it with me? (Pronounce it slowly, emphasizing each letter as you point to it.) We don't say sūrah (say it quickly, not prolonging the u). We say sūrah (stretch out the ū, even exaggerating it a bit, for emphasis).

Ensure students have a good grasp and understanding on how to pronounce these letters. You may choose to do a few more EXAMPLES on the board. Some good words to practice are Fāṭimah, ʿAlī, Imām, Rasūlullāh, and ṣalāh.

As you read through lessons later on, point out certain letters and how to pronounce them correctly. Specifically focus on the correct pronunciation of the following letters:
- ḍ (pronounced as ض)
- ẓ (pronounced as ظ)
- ṣ (pronounced as ص)
- ṭ (pronounced as ط)
- ḥ (pronounced as ح)
- ʿ (pronounce as ع)

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ʿAQĀʾID
(BELIEFS)

CHAPTER 1:

UṢŪL AD-DĪN

Teaching Guide 1.1: Uṣūl ad-Dīn

TASK BAR

KEY WORDS

- Uṣūl ad-Dīn أُصُول الدِّين
- Roots
- Tawḥīd تَوْحِيد
- ʿAdālah عَدَالَة
- Nubuwwah نُبُوَّة
- Imāmah إِمَامَة
- Qiyāmah قِيَامَة

READING

Students can follow along with their teacher by turning to the Uṣūl ad-Dīn reading page.

SHOW N' SORT

Show students different pictures of trees with their roots and branches. Point out how the roots keep the trees standing up to emphasize the significance of Uṣūl ad-Dīn.

LEARNING AID

Use the hand gestures in the Learning Aid to help students memorize the Uṣūl ad-Dīn and their meanings.

In this lesson, students will review the roots of the religion of Islam, or Uṣūl ad-Dīn.

Students can follow along with the READING located in the TASK BAR.

SAY: What religion do we follow? (Wait and listen for answers until "Islam" is mentioned.)

SAY: In order to follow Islam and be a Muslim, what do we need to know? (Again wait and listen for ideas like how to pray, knowing Prophet Muḥammad (ṣ), etc.)

SAY: Good. There are many things Muslims believe, but there are 5 important things that we need to know, understand, and believe so we can practice the religion of Islam. These 5 things are known as the Uṣūl ad-Dīn, or the Roots of the Religion. In order to understand the Uṣūl ad-Dīn better, we will do a small activity.

At this time, do the SHOW N' SORT located in the TASK BAR. Have students point out the different parts of the tree.

SAY: The roots of a tree are the most important part because without them, the rest of the tree would not be able to get the water and nutrients that it needs to survive. The Uṣūl ad-Dīn are the roots of our religion, meaning that these 5 things are very important and necessary for the religion of Islam. Every Muslim has to understand the Uṣūl (or roots) as best as he or she can. I am going to name the 5 Uṣūl ad-Dīn in Arabic and I want you to try to guess what they might mean in English.

Read and use the LEARNING AID to teach the Uṣūl ad-Dīn to the students in Arabic and wait for ideas on what they mean.

Tawḥīd
ʿAdālah
Nubuwwah
Imāmah
Qiyāmah

SAY: Now, let me tell you what they actually mean. Tawḥīd means that Allah (swt) is one. Can anyone tell me why there cannot be more than one Allah (swt)? (Wait for answers.)

TASK BAR

NATURE EXTENSION

Students can plant a tree in order to see how the roots and branches grow.

GAME TIME

In this game, you will mention different Uṣūl ad-Dīn and Furūʿ ad-Dīn. If you say a root, students must sit down. If you say a branch, students must stand up.

ACTIVITIES

CORRECT THE SENTENCES: Students will read a set of statments about the Uṣūl ad-Dīn and correct the mistakes.

FILL THE CLOUDS: Students will identify the Uṣūl ad-Dīn and write them in the cloud pictures.

SAY: Allah (swt) is one. There is only one Creator who has made us, loves us, and takes care of us. If there were more than one God, there would be confusion and we would not know what to do. This is why there is only one Allah (swt).

SAY: The second of the Uṣūl ad-Dīn is ʿAdālah, which means that Allah (swt) is just. Does anyone know what that means? (Wait for answers.)

SAY: Being just means that Allah (swt) is always fair and gives everyone what he or she needs. He is correct in whatever He does and He is not unfair to anyone. If we think that something is not fair, it's because we don't know everything. Allah (swt) knows everything and wants what is best for us because He is our Creator.

SAY: The third of the Uṣūl ad-Dīn is Nubuwwah or Prophethood. Allah (swt) sent us Prophets to guide us. Does anyone remember how many Prophets Allah (swt) has sent us and why? (Wait for answers.)

SAY: Allah (swt) sent us 124,000 Prophets to guide us. The first is Prophet Ādam (ʿa) and the very last Prophet is our Prophet Muḥammad (ṣ).

SAY: The fourth of the Uṣūl ad-Dīn is Imāmah. Allah (swt) also sent us Imāms to guide us. Allah (swt) never wants to leave us without a guide. He always wants us to have help. This is why after the Prophet (ṣ) died, the Imāms continued to guide the people. Does anyone remember how many Imāms we have? (Wait for answers.)

SAY: Good. Allah (swt) sent us 12 Imāms to guide us. The first Imām is Imām ʿAlī (ʿa) and the last Imām, Imām al-Mahdī (ʿaj), is still living and here for us if we ever need help.

SAY: The fifth and last of the Uṣūl ad-Dīn is belief in Qiyāmah or the Day of Judgment. Does anyone know what this is? (Wait for ideas.)

SAY: Qiyāmah or the Day of Judgment is a day when every single person who ever lived, from the beginning of time to the end of time, will be rewarded for their good deeds and must answer for their bad deeds. Now, say the 5 Uṣūl ad-Dīn with me, along with the English meaning and our hand gestures.

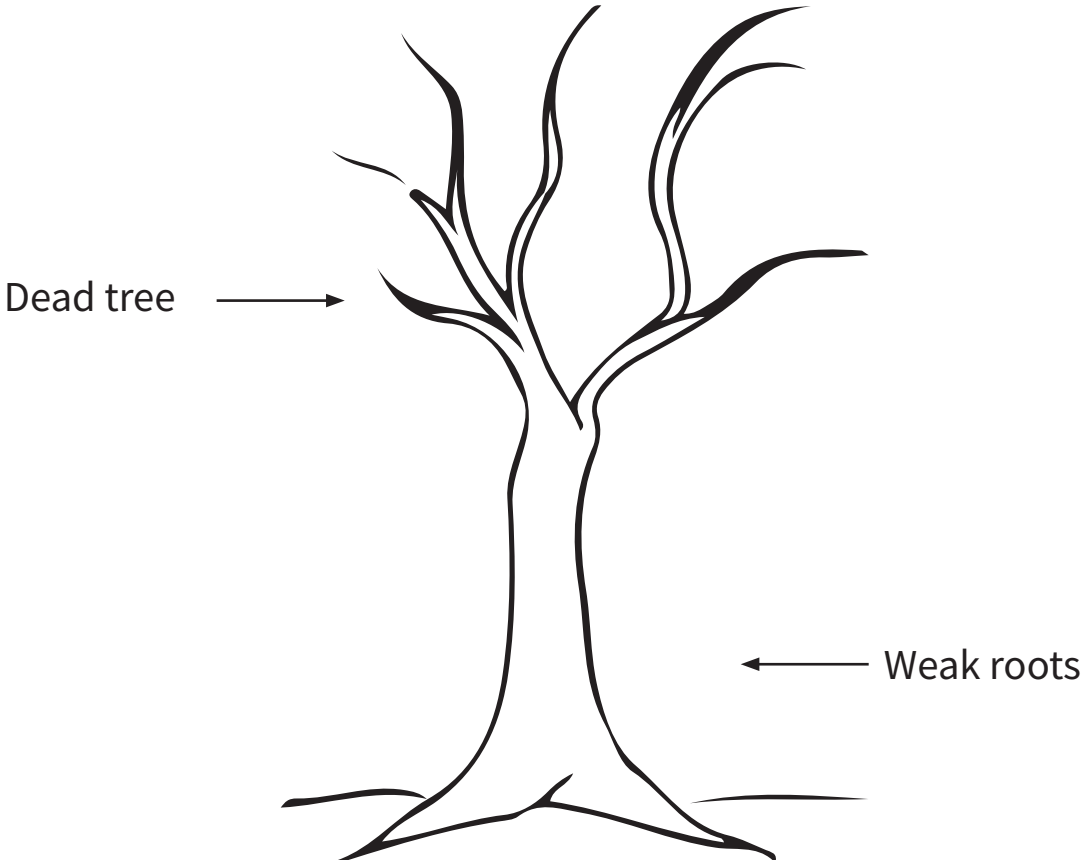
At this time, you can complete the NATURE EXTENSION, GAME TIME, and ACTIVITIES, located in the TASK BAR.

Lesson 1.1: Uṣūl ad-Dīn

Islam is like a tree: it has roots and branches!

Uṣūl ad-Dīn = The Roots of the Religion = Our Beliefs

Furūʿ ad-Dīn = The Branches of the Religion = Our Practices

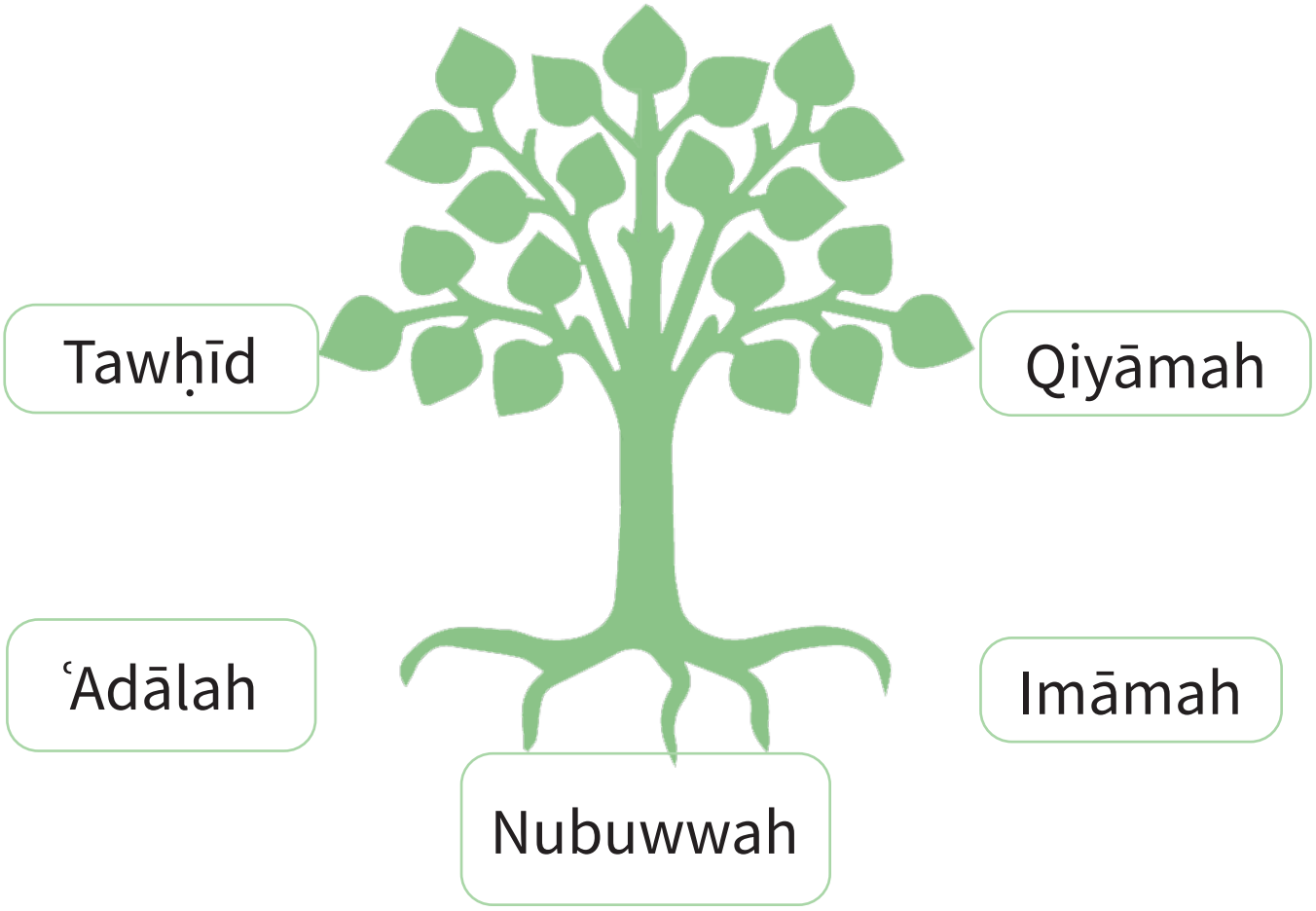


If the roots of a tree were chopped off, what would happen to the branches? The branches would not survive and the tree would die.

Every Muslim has to understand the Uṣūl ad-Dīn. The stronger our belief in the Uṣūl ad-Dīn, the better we can practice our Furūʿ ad-Dīn, like praying and fasting. Think about this: If we have a strong belief in Allah (swt), will we be better at praying?

Uṣūl ad-Dīn

The Roots of Islam



- Tawḥīd — Allah (swt) is one.
- ʿAdālah — Allah (swt) is just or fair.
- Nubuwwah — Allah (swt) sent 124,000 Prophets to guide us.
- Imāmah — Allah (swt) sent 12 Imāms to guide us.
- Qiyāmah — The Day of Judgment.

Uṣūl ad-Dīn meant the Roots of Religion, or our beliefs. We have to be strong in our beliefs to be strong Muslims!

Learning Aid 1.1

UṢŪL AD-DĪN

1

Tawḥīd: Allah (swt) is one
Students hold up one finger to signify that there is only one God.

2

ʿAdālah: Allah (swt) is just
Students balance hands to show a scale.

3

Nubuwwah: Allah (swt) sent us Prophets to guide us
Students pretend to wear an ʿAmāmah on their heads to show Prophethood.

4

Imāmah: Allah (swt) sent us 12 Imāms to guide us
Students hold up a "one" and a "two" with their fingers to signify the 12 Imāms.

5

Qiyāmah: There will be a Day of Judgment
Students pretend to blow on a trumpet, signifying the angel who will blow the trumpet before the Day of Judgment.

1

2

3

4

5

Activity 1.1a: Correct the Sentences

Correct the sentences below.

1. There are 10 Uṣūl ad-Dīn, or Roots of Religion.

   There are 5 Uṣūl ad-Dīn, or Roots of Religion.

2. Tawḥīd means that there are two gods.

   Tawḥīd means that there is one God.

3. ʿAdālah means that Allah (swt) is never just (fair).

   ʿAdālah means that Allah is always just and fair.

4. The third root is Imāmah.

   The third root is Nabūwwah.

5. Nubuwwah means that Allah (swt) sent us 12 Imāms.

   Imāmah means that Allah sent us 12 Imāms.

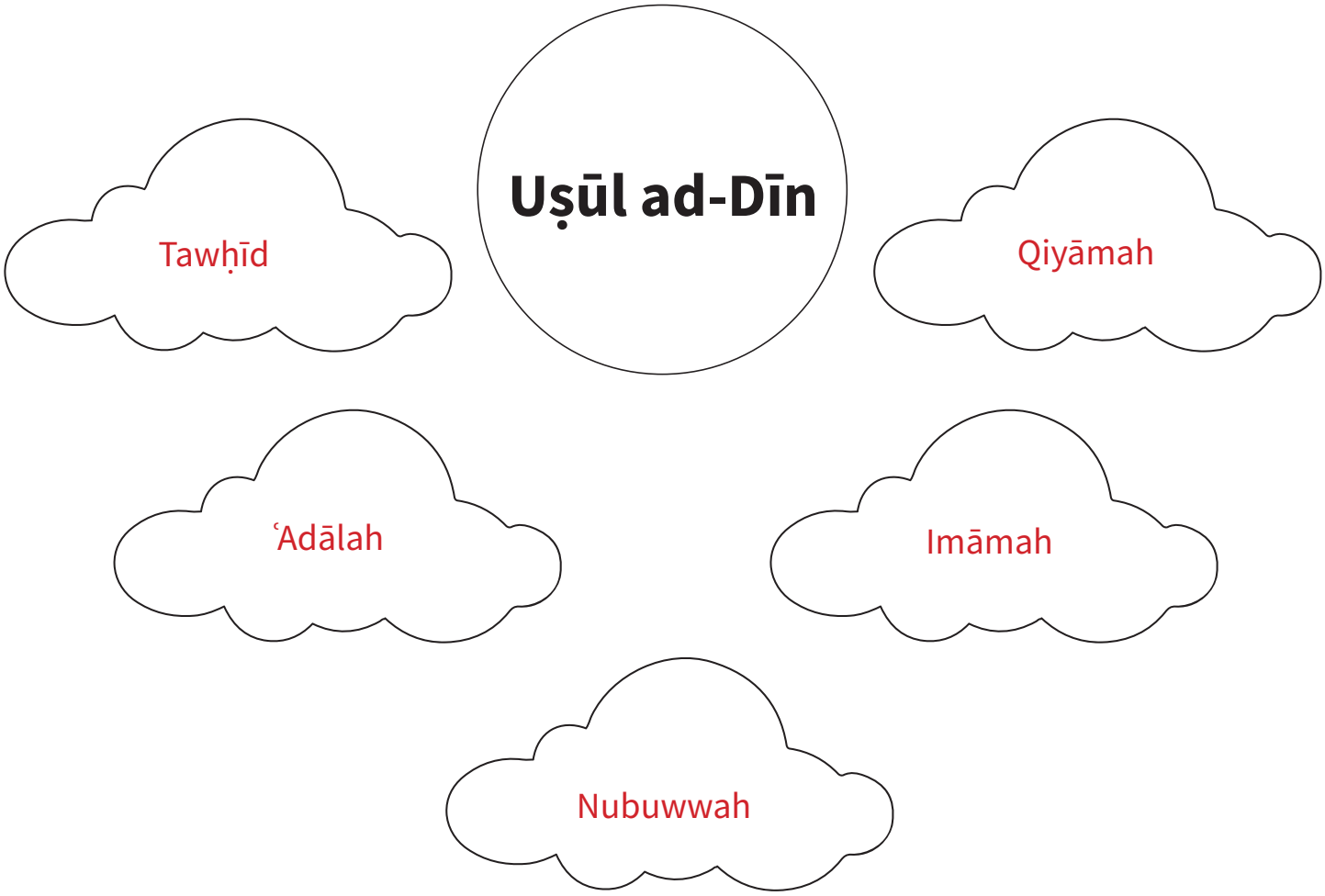
6. The final root, Qiyāmah, means believing in the Day of Life.

   The final root, Qiyāmah, means believing in the Day of Judgment.

Activity 1.1b: Fill the Clouds

What are the 5 Uṣūl ad-Dīn (Roots of Religion)?

Choose the right answer from the list below and write one in each cloud.



ʿADĀLAH	**ṢALĀH**	**NUBUWWAH**
ZAKĀT	**QIYĀMAH**	**ḤAJJ**
TAWḤID	**JIHĀD**	**IMĀMAH**

CHAPTER 2:

TAWḤĪD

Teaching Guide 2.1: Asmāʾ ul-Ḥusnā

TASK BAR

KEY WORDS

- Asmāʾ al-Husnā الاسْمَاءُ الحُسنَاى
- Ar-Rabb اَلرَّبّ
- Al-Qadīr اَلقَدِير
- Al-Baṣīr اَلبَصِير

READING

Students can follow along as you read.

GAME TIME

Designate 3 areas of the room with the 3 names of Allah (swt). Then, give an example of one of the names. For example, say, "When you pray ṣalāh, Allah (swt) sees you," students should go and stand at the al-Baṣīr area. This will help them learn and understand the names.

ACTIVITY

MATCHING: Students will match names of Allah (swt) with the meanings.

ALLAH'S NAMES

Students can make a mini book choosing 5 of Asmāʾ ul-Ḥusnā. They should write the name, draw a picture of the name, and write how they apply it in real life.

In this lesson, students will deepen their understanding of Tawḥīd by learning what the Asmāʾ al-Husnā are and specifically focusing on the three of Allah (swt) names.

SAY: Who remembers the first of the Uṣūl ad-Dīn? (Wait for answers.)

Students can now turn to the READING, located in the TASK BAR.

SAY: Good, Tawḥīd means that Allah (swt) is one. In order to understand Allah (swt) better, we should know what His attributes are. Prophet Muḥammad (ṣ) has said: "There are 99 attributes, 100 minus one, of Allah (swt); whoever learns them, will enter Paradise." If you remember, we previously learned about al-Khāliq, the Creator, al-Karīm, the Generous, ar-Rahmān, the Kind (to everyone), ar-Raḥīm, the Kind (especially to good Muslims), and al-'Alīm, the All-Knowledgeable. This year we will learn 3 more names. Why do you think it is important to learn about Allah's attributes? (Wait for answers.)

SAY: Good. We receive blessings for counting and learning Allah's attributes. But, knowing and trying to act according to them also helps us learn about Allah (swt). Allah's attributes are called Asmāʾ al-Husnā. Can everyone say that with me? (Have students repeat after you.)

SAY: In a ḥadīth it is said, "I am like a treasure that wanted to be known." Allah (swt) created humans so we could learn and know about Him. One way we can learn about Allah (swt) is by learning His many names. Allah (swt) has 99 different and beautiful names that describe Him. In the Qurʾān, Allah (swt) says, "And to Allah (swt) belongs the beautiful and perfect names, so call upon Him by these Names." Not only can we know Allah (swt) better, but we can also improve ourselves by adopting the attributes that are described in the names of Allah (swt). In this class we will focus on 3 of Allah's names. I will tell you the name and the meaning and I would like you to repeat after me:
Note:
Make sure students are pronouncing words correctly. Also, pause after each one to elaborate on the meaning.

Ar-Rabb = The Nurturer (He takes care of us and because He knows what is best for us, He is in charge)
Al-Qadīr = The All-Capable (He is strong and capable of everything)
Al-Baṣīr = The All-Seeing (He is aware of everything)

At this time, students can complete the GAME TIME and ACTIVITY, located in the TASK BAR.

Lesson 2.1: Asmāʾ ul-Ḥusnā

Asmāʾ= names Ḥusnā = beautiful and perfect

Allah (swt) is the best name for God, which is why we say “Bismillāh," which means “In the name of Allah (swt).” The titles of God, like ar-Rahmān, the All-Kind, or Ar-Rahīm, the All-Merciful, are the names of Allah (swt). These names tell us about Allah’s attributes. Do you know any of the other 99 names of Allah (swt)?

Prophet Muḥammad (ṣ) has said:

“There are 99 attributes, one hundred minus one, of Allah (swt); whoever learns them, will enter Paradise.” (Al-Tawḥīd, P. 194)

We receive blessings for counting and learning Allah’s attributes. But, knowing and trying to act according to them also helps us learn about Allah (swt). Allah’s attributes are called Asmāʾ ul-Ḥusnā.

In a ḥadīth it is said, *“I am a treasure that wanted to be known.”*

One of the reasons Allah (swt) created humans was so that we could learn and know about Allah (swt). He has 99 different, beautiful and perfect names that describe Him. In the Qurʾān, Allah (swt) says, *“And to Allah (swt) belongs the beautiful and perfect names, so remember Him by these names.”*

By learning about Allah’s names, Asmāʾ ul-Ḥusnā, not only can we know Allah (swt) better, but we can improve ourselves and try to become like the attributes that are described. We will learn the meanings of all 99 names later, but in this class we will focus on 3 names.

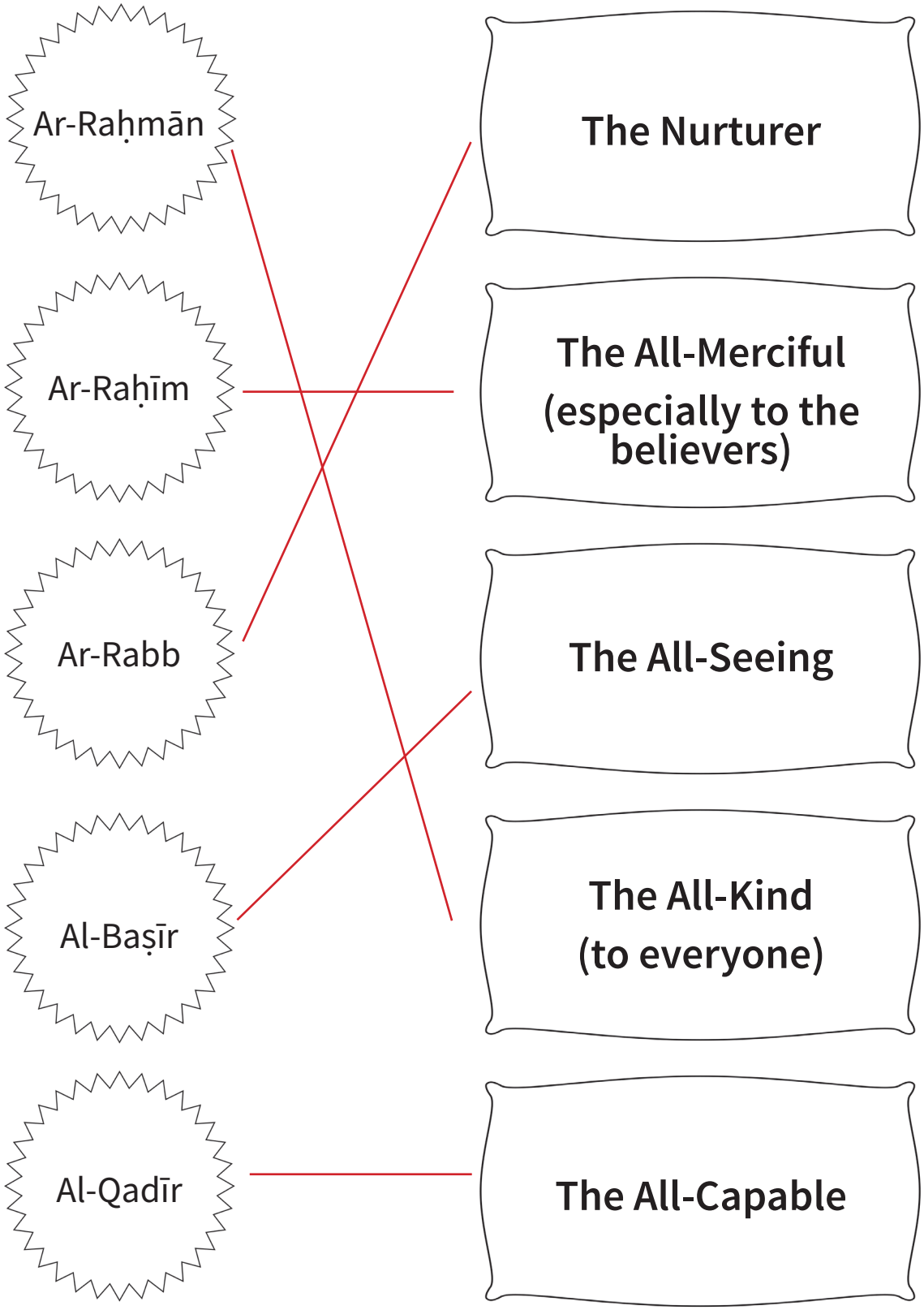
Ar-Rabb The Nurturer - This means He takes care of us and because He knows what is best for us

Al-Qadīr The All-Capable - This means He can do everything

Al-Baṣīr The All-Seeing - This means He is aware of everything

Activity 2.1: Matching

Connect the stars to the right banner.



Teaching Guide 2.2: Allah (swt) is ar-Rabb

TASK BAR

READING
Students can follow along as you read.

ACTIVITY
TRACING: Students will trace "Alḥamdulillāhi rabbil ʿālamīn"

In this lesson, students will learn the attribute 'ar-Rabb,' the Nurturer.

Students can turn to the READING, located in the TASK BAR.

SAY: The first attribute of Allah (swt) that we are going to learn about is 'ar-Rabb,' which means 'the Nurturer.' A nurturer is someone who takes care of us. Some of the things that a nurturer does is feed us, give us a place to live, guide us, and take care of us when we are sick. Can anyone think of examples of a nurturer? (Wait for answers. Look for answers like mother, father, teacher.)

SAY: Good. Although our mothers, fathers, and teachers take care of us, they can only do so because Allah (swt) created them and gave them the strength to do so. So you see, Allah (swt) is the one who truly takes care of us. Why do you think Allah (swt) is called 'the Nurturer?' (Wait for answers.)

SAY: Good. Allah (swt) not only created us, but He also takes care of us. He has given us a place to live, a mother and father, food to eat, and Prophets and Imāms to guide us to the correct path. Can you imagine what would happen if He did not take care of us? If you do not take care of your toys or books, what will happen to them? (Wait for answers.)

SAY: Exactly. So now you see why the attribute of 'ar-Rabb' is so important. Can anyone recite the first 2 lines of Sūrah al-Fātiḥah for me? (Wait for answers.)

SAY: Good. The second line of Sūrah al-Fātiḥah is "Alḥamdulillāhi rabbil ʿālamīn," which means "All praise is for Allah (swt), the Nurturer of the worlds." In this āyah, Allah (swt) tells us that He is our Nurturer and that He will always take care of us.

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 2.2: Allah (swt) is ar-Rabb

Ar-Rabb = The Nurturer

Ar-Rabb means that Allah (swt) is "the Nurturer," but we will also see it translated as "Lord." A nurturer is someone who takes care of us. Some of the things that a nurturer does is feed us, give us a place to live, guide us, and take care of us when we are sick.

Some examples of nurturers in our lives are:

- Our parents
- Teachers
- Nurses

What are some things that nurturers do? Do you think they could do this without the help of Allah (swt)?

Allah (swt) is called "ar-Rabb" because He not only created us, but He also takes care of us. He has given us a place to live, a mother and father, food to eat, and Prophets and Imāms to guide us to the correct path. Even when we have problems, these are tests from Allah (swt) to make us stronger.

Although our mothers, fathers, and teachers take care of us, they can only do so because Allah (swt) created them and gave them the strength to do so. So, Allah (swt) is the one who truly takes care of us. He is the true Nurturer, so anyone who takes care of someone else gets their strength from Him.

Can you imagine what would happen if Allah (swt) did not take care of us? If you do not take care of your toys or books, what would happen to them?

In Sūrah al-Fātiḥah, we say:

اَلْحَمْدُ لِلهِ رَبِّ ٱلْعَـٰلَمِين

Alḥamdulillāhi rabbil ʿālamīn

All Praise is for Allah (swt), the Nurturer of the worlds

In this āyah, Allah (swt) tells us that He is our 'Nurturer' and that He will always take care of us.

Activity 2.2: Tracing

Trace over “Alḥamdulillāhi rabbil ʿālamīn” and write the meaning on the line.

ALḤAMDULILLĀHI
RABBIL ʿĀLAMĪN

All praise is for Allah (swt),

the Nurturer of the worlds

Teaching Guide 2.3: Allah (swt) is al-Qadīr

TASK BAR

READING
Students can follow along as you read.

ACTIVITY
THE ALL-CAPABLE: Students will write what an athlete can and cannot do, and realize that Allah (swt) is the All-Capable.

In this lesson, students will learn about the attribute of al-Qadīr, the All-Capable.

SAY: Tell me about your favorite athletes and what position they play in their sports!

The teacher can write the answers on the board and list their skills (e.g., some can run very fast, others can throw a ball very far, while others have quick reflexes, and are very strong).

SAY: Is there any one athlete who has all of these skills? (Wait for answers. Students should say "no.")

At this time, students can turn to the READING, located in the TASK BAR.

SAY: As you can see, each athlete has only one or two skills. One can run, but one can not. One is very strong, the other is not. One can throw a ball very far, but one can not. One is better at being a goalie, one at making goals.

When we say Allah (swt) is al-Qadīr, the All-Capable, it means that He can do ***everything*** because He is Allah (swt). Look at all the beautiful things He has created such as the galaxy, planets, strong mountains, and deep oceans. These powers were not given to Allah (swt) by someone else, rather they come from Allah (swt) Himself.

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 2.3: Allah (swt) is al-Qadīr

Al-Qadīr = The All-Capable

Al-Qadīr means that Allah (swt) is “the All-Capable” (He can do everything).

Think about a soccer team.

Every player has different skills. For example:

- Some are really strong.
- Some can run very fast.
- Some are the best goalies.
- Some are the best at scoring.

Each athlete has only one or two skills. One can run faster than the other. Some can kick the ball further than others. No one is the best at everything.

When we say Allah (swt) is al-Qadīr, the All-Capable, it means that He can do everything because He is Allah (swt). All the strength belongs to Him. Look at all the beautiful things He has created, such as the galaxy, planets, strong mountains, and deep oceans. These powers were not given to Allah (swt) by someone else—they come from Allah (swt) Himself. This is what makes Him Allah (swt), our Creator. All the strength comes from Him, and no one gave it to Him.

Activity 2.3: The All-Capable

Draw a picture of an athlete below and list all of the skills he/she does and does not have.

THINGS THE ATHLETE CAN DO	THINGS THE ATHLETE CANNOT DO
Can run fast	Cannot create the sun
Can lift heavy things	Cannot live forever
Can throw a ball very far	Cannot create angels

ALLAH (SWT) CAN DO EVERYTHING BECAUSE HE IS AL-QADĪR. THESE ABILITIES ARE FROM HIMSELF AND NO ONE HAD TO GIVE THEM TO HIM.

Teaching Guide 2.4: Allah (swt) is al-Baṣīr

TASK BAR

GAME TIME
Give students a small fruit or piece of candy and ask them to go eat in an area of the classroom where no one can see them. After they are done, have them return to their seats. Ask them the different areas where they ate it.

READING
Students can follow along as you read.

ACTIVITY
QURʾĀN CONNECTION:
Students will learn an āyah of the Qurʾān about how Allah (swt) sees everything we do, and color the picture.

In this lesson, students will learn about the attribute of 'Al-Baṣīr,' the All-Seeing.

SAY: Al-Baṣīr means that Allah (swt) is 'All-Seeing'. Does this mean that Allah (swt) has eyes? (Wait for answers.)

SAY: Good. Of course Allah (swt) does not have eyes, because He is not a human being like us. When we say that Allah (swt) is 'al-Baṣīr,' it means that He knows everything that we do. Let's do an activity to help us understand.

At this time, complete the GAME TIME located in the TASK BAR. Then, turn to the READING located in the TASK BAR.

SAY: Good job. Let's read a story now to help us understand the activity we just did: Once upon a time, there was a teacher who had many good students in his class, but there was one student, named Ibrāhīm, whom he especially respected. One day, some of the students asked their teacher why he respected Ibrāhīm so much.

He smiled and replied, "I will tell you tomorrow, inshāʾAllāh."

The next day, at the beginning of class, the teacher handed out an orange to each student. He gave them simple instructions: they had to peel the orange in a place where no one would see them. He dismissed them, and everyone quickly ran to different places, trying to hide as they peeled their oranges.

After a while, all the students returned with their freshly peeled oranges. However, one student, Ibrāhīm, had not peeled his orange. Everyone looked at him strangely.

The teacher asked him why he had not peeled his orange. He replied, "You asked me to go to a place where nobody would see me. I tried hard to find a place where Allah (swt) could not see me, but I realized that there is no such place. Everywhere I went, I was sure that Allah (swt) could see me, and I could not hide from Him. So, I could not follow your instructions."

After hearing this, the teacher turned to the other students and said, "The reason I have special respect for Ibrāhīm is because he is always aware and remembers that Allah (swt) sees him, no matter where he is. Therefore, he tries to never do anything that would displease Allah(swt)!"

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 2.4: Allah (swt) is al-Baṣīr

Al-Baṣīr = The All-Seeing

Al-Baṣīr means that Allah (swt) is the All-Seeing. When we say that Allah (swt) is al-Baṣīr, it means that He knows everything we do. This does not mean that Allah (swt) has eyes. He is not a human being like us. Think about the sky: how big is the sky? How tall is it? How wide is it? How big is the ocean? Allah (swt) can see all of these things, plus all the small ants and every leaf that falls. He knows what we are thinking and what is in our hearts. He knows when we are sad and happy. He knows our intentions. He is unlimited.

Once upon a time, there was a teacher who had many good students in his class, but there was one student named Ibrāhīm, whom he especially respected. One day, some of the students asked their teacher why he respected Ibrāhīm so much.

He smiled and replied, "I will tell you tomorrow, inshāʾAllāh."

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After hearing this, the teacher turned to the other students and said, "The reason I have special respect for Ibrāhīm is because he is always aware and remembers that Allah (swt) sees him, no matter where he is. Therefore, he tries never to do anything that would displease Allah (swt)!"

The sixth Imām, Imām Jaʿfar aṣ-Ṣādiq (ʿa), said to one of his friends, "Fear God as if you are able to see Him because He sees you. And if you think that He is not able to see you, then you become a non-believer. And if you do believe that He sees you and you still commit a sin in His presence, then you consider Him as the lowest of those seeing you."

Activity 2.4: Qurʾān Connection

ALLAH (SWT) IS AWARE OF WHAT WE DO!

Don’t you know that Allah (swt) is always watching?

Sūrah al-ʿAlaq, Verse 14 (96:14)

﴿أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ﴾

Alam yaʿlam biʾannallāha yarā

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CHAPTER 3:

ʿADĀLAH

Teaching Guide 3.1: ʿAdālah

TASK BAR

KEY WORDS

- ʿAdālah عَدَالَة
- ʿĀdil عَادِل
- Just

READING

Students can follow along as you read.

ACTIVITY

LESSON REVIEW: Students will answer questions about the reading.

In this chapter, students will gain a deeper understanding of Allah's justice despite our limited knowledge.

SAY: Who remembers what the second of the Uṣūl ad-Dīn is and what it means? (Wait for answers.)

SAY: Good. The second of the Uṣūl ad-Dīn is ʿAdālah, which means that Allah (swt) is just and fair. Sometimes, something might seem unfair, but if we take a closer look, or get some more information, we find out that it actually is fair. We just thought it was unfair because we didn't know the whole story. Can anyone think of examples of this? (Wait for answers.)

SAY: Good. Let me share a story with you.

At this time, students can follow along by turning to the READING, located in the TASK BAR. After completing the reading, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 3.1: ʿAdālah

ʿAdālah means that Allah (swt) is just and fair. Many people say, "That's not fair!" when they see something they think is unfair. Sometimes, though, something might seem unfair, but if we take a closer look or get some more information, we find out that it actually is fair. We just thought it was unfair because we didn't know the whole story.

Once upon a time, a young prince, the son of the king, was traveling. A man recognized the prince, so he said, "I am Max, chief of the Max tribe. Please help us, we are having trouble with the neighboring tribe, the Mini tribe. We both share food and argue over who gets to have more."

"This is very easy," answered the prince, "Count the number of people, and then split the food so that each person gets an equal share."

But after saying this, many angry Maxes came running out. They jumped on the prince and took him to jail. The prince didn't understand!

They told him, "We don't have enough food to eat! If you don't give us a better solution to our food problem by tomorrow, you will stay in jail forever."

The prince spent the night thinking about the question. Then, he realized he did not know what the Minis looked like!

The next morning, when the leader of the Maxes asked the prince for a solution, he said, "Please bring all the Maxes and all the Minis to me."

The chief sent one of his helpers to gather all the Maxes and Minis. The prince then realized the mistake he made by not gathering all of the information before!

The Minis were small people, but the Maxes were giant. So, the solution the prince had originally given to split the same amount of food with everyone would have made the Maxes very hungry. After thinking, he knew how to fix the problem!

The prince said, "Don't share the food equally. Instead, share it according to how much each person eats. Give people food according to their size."

The Maxes liked this answer so much that they released the prince, held a great party, and gave him many gifts. The prince said to his new friend, "I've learned something new. It is not fair to give the same to everyone. The fair thing is to think about and understand people's different needs. It is to give each what they deserve or need to thrive." Everyone cheered and the Maxes and Minis lived in harmony forever.

Muslims believe that Allah (swt) is always just and fair. In order to be just, you must have knowledge about the situation. When we say that Allah (swt) is just, it means that He is All-Knowing and makes decisions according to His infinite knowledge. So, we should be very careful before saying something is not fair, because Allah (swt) has complete knowledge and sees the entire picture, and we only see a part of the picture.

Activity 3.1: Lesson Review

Answer the following questions.

1. What does it mean when we say that Allah (swt) is just?

   When we say Allah is just, it means that He is All-Knowing and makes decisions according to His infinite knowledge.

2. In order to be just, someone has to have _____knowledge_____ about the _____entire_____ situation.

3. Can you say that something is unfair if you don't know the whole story?

   We should be very careful to say that something is not fair, because Allah has complete knowledge and sees the entire picture, and we only see a part of the picture.

4. Did the prince in the story have all the information before he made his suggestion about how to split the food?

   No, the prince did not have all the information. Once he had all the information, he come up with a good solution to the problem.

5. In the story, the prince said the fair thing to do is to think about and understand people's different _____needs_____, and give what they deserve and need to _____thrive_____.

6. Allah (swt) has _____complete_____ knowledge and sees the entire picture, but we only have limited knowledge.

CHAPTER 4:

NUBUWWAH

Teaching Guide 4.1: Ūlul ʿAzm Prophets

TASK BAR

KEY WORDS

- Ūlul ʿAzm أُولُو العَزم
- Zabūr زَبُور
- Tawrāh تَورَاة
- Injīl اِنجِيل
- Qurʾān قُرآن

READING

Students can follow along as you read to them.

ACTIVITY

LESSON REVIEW: Students will complete a crossword puzzle and answer the questions related to the 5 Ūlul ʿAzm Prophets and the 4 divine books.

HEAVENLY BOOKS

Have students take small pieces of construction paper and make them into 4 different books. On the cover of each book, have them write the name of one of the 4 Heavenly books and the Prophet to which it was revealed. Then, have them punch a hole in the top and tie a string onto each one. They can tie these onto a wooden rod to make a mobile with a title that says "The Four Heavenly Books."

In this lesson, students will deepen their knowledge of Nubuwwah by learning about the five Ūlul ʿAzm Prophets and the four Heavenly books.

SAY: Does anyone remember how many Prophets Allah (swt) sent to the people?

Students may recall that there are 124,000 Prophets.

SAY: Allah (swt) has sent many Prophets from the beginning of time to guide people. There are 124,000 Prophets that have been sent throughout time. Out of these 124,000, there are 5 Prophets that are special. This is because they brought new laws from Allah (swt) for people to follow. They are known as the Ūlul ʿAzm Prophets. Does anyone want to guess who these 5 Prophets are? (Wait for answers.)

SAY: Good. The five Ūlul ʿAzm Prophets who brought laws for human beings are:

1. Prophet Nūḥ (ʿa)
2. Prophet Ibrāhīm (ʿa)
3. Prophet Mūsā (ʿa)
4. Prophet ʿĪsā (ʿa)
5. Prophet Muḥammad (ṣ)

At this time, students can turn to the READING located in the TASK BAR.

SAY: The new set of laws (sharīʿah) the Prophets were given were usually made into a book. These are known as divine or Heavenly books. Prophet Nūḥ (ʿa) and Prophet Ibrāhīm (ʿa) each had a divine book, but not much is known about either of these books. The other divine books that we know of are:

1. Zabūr - revealed to Prophet Dāwūd (ʿa)
2. Tawrāh - revealed to Prophet Mūsā (ʿa)
3. Injīl - revealed to Prophet ʿĪsā (ʿa)
4. Qurʾān - revealed to Prophet Muḥammad (ṣ)

Have students repeat the names of the books after you and check for correct pronunciation.

Teacher's Note: Zabūr is a Noble book, even though Prophet Dāwūd (ʿa) was not an Ūlul ʿAzm Prophet because it consisted of duʿāʾ and munājāt, not new laws. Parts of the Tawrāh may be preserved in the Old Testament, and parts of the Injīl are preserved in the New Testament, but neither of the original books have been preserved. We don't know how much has been preserved in these books. A miracle of the Qurʾān is that it is the only divine book that's been completely preserved.

SAY: Why do you think these books may have been or are important? (Wait for answers.)

SAY: Good. These books contain laws for us to follow. We follow the Qurʾān that was revealed to the last Prophet Muḥammad (ṣ) because it has the laws we should follow until the Day of Judgment.

At this time, students can work on the ACTIVITY, located in the TASK BAR.

Lesson 4.1: Ūlul ʿAzm Prophets

There are five special Prophets called the Ūlul ʿAzm Prophets who brought laws for human beings from Allah (swt).

- Prophet Nūḥ (ʿa)
- Prophet Ibrāhīm (ʿa)
- Prophet Mūsā (ʿa)
- Prophet ʿĪsā (ʿa)
- Prophet Muḥammad (ṣ)

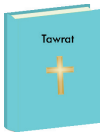
These Prophets brought a new set of laws (shari'ah) made into a book. These are known as Heavenly books.

Prophet Nūḥ (ʿa) and Prophet Ibrāhīm (ʿa) each had a Heavenly book, but not much is known about either of these books.

The Heavenly books that we know of are:

1. Zabūr — revealed to Prophet Dāwūd (ʿa)

2. Tawrāh — revealed to Prophet Mūsā (ʿa)



3. Injīl — revealed to Prophet ʿĪsā (ʿa)

4. Qurʾān — revealed to Prophet Muḥammad (ṣ)

Activity 4.1: Lesson Review

Can you fit the names of the Ūlul ʿAzm Prophets in the crossword?

One has been done for you.

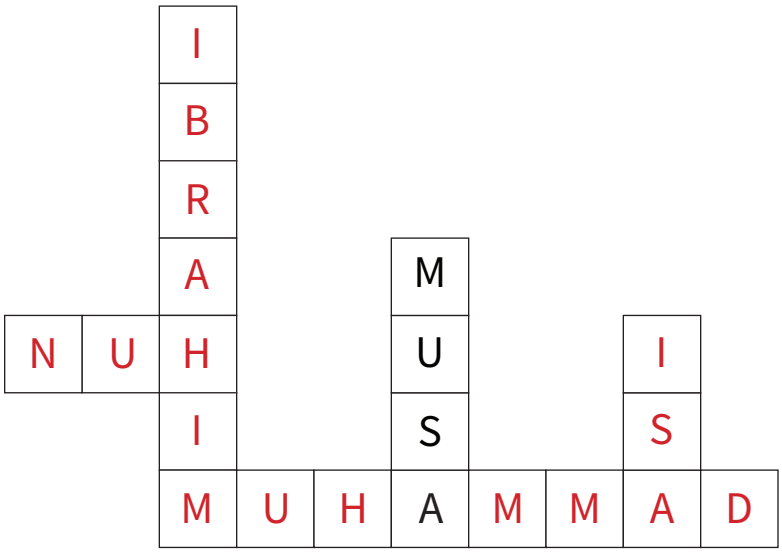
PROPHET NŪḤ (ʿA)

PROPHET IBRĀHĪM (ʿA)

PROPHET MŪSĀ (ʿA)

PROPHT ʿĪSĀ (ʿA)

PROPHET MUḤAMMAD (Ṣ)



How many Divine Books did we learn about in this lesson? And what are they called?

We learned about 4 Divine Books.

They are:

1. Zabūr
2. Tawrāh
3. Injīl
4. Qurʾān

*Please note that for the crossword, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, just write the letter without the mark.

CHAPTER 5:

IMĀMAH

Teaching Guide 5.1: Imāmah

TASK BAR

KEY WORDS

- Imām اِمَامْ
- Al-Ḥujjah (ʿaj) اَلْحُجَة
- Ṣāḥib az-Zamān صَاحِبَّ الزَّمَانْ
- Ghaybah غَيْبَة

READING

Students can follow along as you read to them.

GAME TIME

Take students outside and have them line up. The first student will be the leader. Explain that they will have to trust their leader to perform certain instructions. All except the leader will close their eyes and put their hands on the shoulders of the person in front of them. Separate boys from girls if there are enough students. Then, give simple instructions like "Walk around in a circle" or "Walk to the wall and then come back." The leader must "lead" the group of students to carry out the action and everyone else must trust the leader and follow along. Do this a few times with different leaders. This activity will teach them the importance of having a good leader.

In this lesson, students will learn about the 4th of the Uṣūl ad-Dīn, Imāmah. Imāmah is the belief that Allah (swt) has sent us Imāms to guide us.

SAY: Does anyone remember what Imām means? (Wait for answers.)

SAY: Imām means leader. Does anyone remember why Allah (swt) has sent us Imāms? (Wait for answers.)

At this time students can turn to the READING, located in the TASK BAR.

SAY: Imāms are leaders that Allah (swt) has picked to continue to guide us after Prophet Muḥammad (ṣ). Allah (swt) chose Imām ʿAlī (ʿa) to be the first leader and role model for us after our Prophet (ṣ). Do you remember what Imām ʿAlī (ʿa) had to be like for Allah (swt) to choose him to have this very important job? (Wait for answers.)

SAY: Imām ʿAlī (ʿa) was very truthful and kind and he always did what would make Allah (swt) happy. He knew that whatever Allah (swt) told him to do was the best for him because Allah (swt) loves him a very much. This is why he was the only one that could have this very important job as the first Imām.

Sayyidah Fāṭimah Zahrāʾ (ʿa) says that, "Our Imāmah and leadership is the cause of unity amongst all of the Muslims." (Al-Iḥtijāj of Tabarsi, Vol. 1., P. 99)

At this time do the GAME TIME in the TASK BAR to emphasize the characteristics of a good leader.

SAY: What did the activity show us about what we need to be a good leader? (Wait for answers.)

SAY: Our Imāms (ʿa) are leaders of all people. They represent Allah's message on earth for us to follow. They are the best role models for us. We should respect and love them because of their closeness to Allah (swt).

Just like Prophets, Imāms are:

- Chosen by Allah (swt)
- Maʿṣūm—they do not commit any sins, not even by mistake
- Able to perform miracles.
- The most knowledgable and have the best akhlāq

TASK BAR

ACTIVITY

MATCHING: Students will match the name of each Imām with the correct number they are in order.

There are 11 more Imāms after Imām ʿAlī (ʿa). Does anyone remember who the next two are? I will give you a hint: they were also under the cloak with the Prophet (ṣ)! (Wait for answers until Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) are mentioned.)

SAY: Good. Imām Ḥasan (ʿa) is the second Imām, and Imām Ḥusayn (ʿa) is the third Imām. They are the sons of Imām ʿAlī (ʿa). After Imām Ḥusayn (ʿa), his son became the Imām and this continued, son after son, until we reached our 12th and last Imām, who is still living today! All of our Imāms (ʿa) are similar to Imām ʿAlī (ʿa): they are truthful, kind, and always listen to Allah (swt). They never did anything to displease Allah (swt) because they know Allah (swt) loves us and always does what is best for us. Let's learn their names in order and then we can play a game to help us remember!

Repeat each name after me:

1. Imām ʿAlī (ʿa)
2. Imām Ḥasan (ʿa)
3. Imām Ḥusayn (ʿa)
4. Imām ʿAlī as-Sajjād Zaynul ʿĀbidīn (ʿa)
5. Imām Muḥammad al-Bāqir (ʿa)
6. Imām Jaʿfar aṣ-Ṣādiq (ʿa)
7. Imām Mūsā al-Kāẓim (ʿa)
8. Imām ʿAlī ar-Riḍā (ʿa)
9. Imām Muḥammad at-Taqī al-Jawād (ʿa)
10. Imām ʿAlī an-Naqī al-Hādī (ʿa)
11. Imām Ḥasan al-ʿAskarī (ʿa)
12. Imām Muḥammad al-Mahdī (ʿaj)

Please remember to check for proper Arabic pronunciation. For example, students should say Imām ar-Riḍā (not Riza).

As a wrap-up, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 5.1: Imāmah

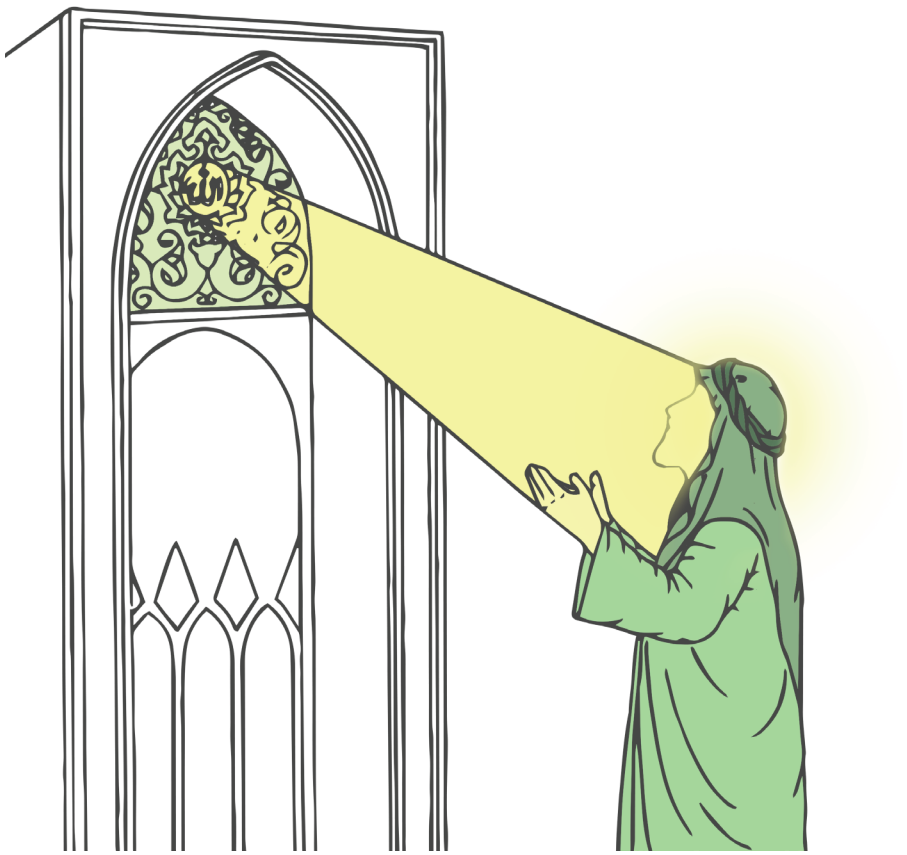
The Imāms (ʿa) came after Prophet Muḥammad (ṣ), as he was the last Prophet. Imām means a divine leader chosen by Allah (swt).

Just like Prophets, Imāms are:

- Chosen by Allah (swt)
- Maʿṣūm—they do not commit any sins, not even by mistake
- Able to perform miracles.
- The most knowledgable and have the best akhlāq

Why do we need Imāms?

The Imāms are there to help us, guide us, and help us understand Islam.



We also call our 12 Imāms (ʿa) the Aʾimmah (ʿa), which is the plural for Imām.

Names of the Aʾimmah (ʿa):

1st: Imām ʿAlī (ʿa)

2nd: Imām Ḥasan (ʿa)

3rd: Imām Ḥusayn (ʿa)

4th: Imām ʿAlī as-Sajjād Zaynul ʿĀbidīn (ʿa)

5th: Imām Muḥammad al-Bāqir (ʿa)

6th: Imām Jaʿfar aṣ-Ṣādiq (ʿa)

7th: Imām Mūsā al-Kāẓim (ʿa)

8th: Imām ʿAlī ar-Riḍā (ʿa)

9th: Imām Muḥammad at-Taqī al-Jawād (ʿa)

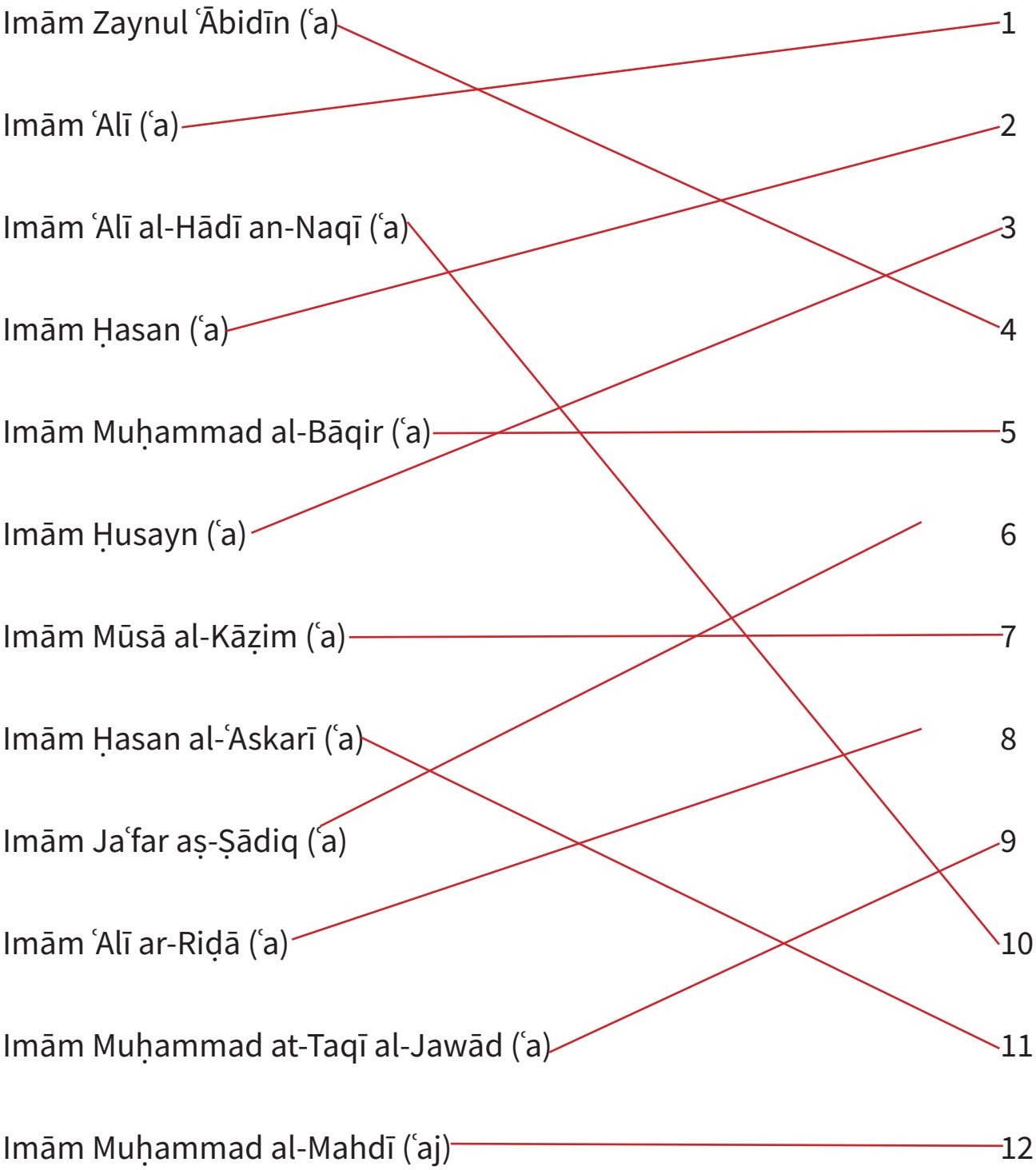
10th: Imām ʿAlī an-Naqī al-Hādī (ʿa)

11th: Imām Ḥasan al-ʿAskarī (ʿa)

12th: Imām Muḥammad al-Mahdī (ʿaj)

Activity 5.1: Matching

Join each Imām's name with the correct number.



Teaching Guide 5.2: The Living Imām (ʿaj)

TASK BAR

READING

Students can follow along with the teacher by turning to "The Living Imām (ʿaj)" reading page.

ACTIVITIES

MATCHING: Students will match the titles of Imām al-Mahdī (ʿaj) with their meanings.

MULTIPLE CHOICE: Students will answer the questions from the lesson about Imām al-Mahdī (ʿaj).

In this lesson students will learn about the 12th Imām, Imām al-Mahdī (ʿaj), as well as his titles and why he is in ghaybah.

SAY: Does anyone remember the name of our 12th and present Imām? (Wait for answers.)

SAY: Our present Imām's name is Muḥammad ibn (son of) Ḥasan (ʿa), also known as Imām al-Mahdī (ʿaj). Does anyone remember why he is titled al-Mahdī (ʿaj) and what it means? (Wait for answers. Students can also turn to the READING, located in the TASK BAR.)

SAY: Good. Our 12th Imām is al-Mahdī (ʿaj) because he is guided by Allah (swt) alone. We follow Imām al-Mahdī (ʿaj) as our leader because he is the only living person who is the best at following Allah (swt). Imām al-Mahdī (ʿaj) has been living for a very long time, but is hidden from us. We will talk about why in a moment. He also has other titles.

Al-Ḥujjah (ʿaj) means that he is the proof of Allah (swt) on earth. One day, the 10th Imām, Imām al-Hādī (ʿa), told his companion Dāwūd that following the 12th Imām (ʿaj) will be very hard. Dāwūd asked, "Why?" The Imām (ʿa) replied, "Because people will not be able to see or talk to him." Then, he asked the Imām (ʿa), "So, how should we remember him?" He said, "By saying 'Al-Ḥujjah (ʿaj) min Ālī Muḥammad (ṣ)'—'The Proof from the family of Prophet Muḥammad (ṣ)'" (Al-Kāfī, Vol. 1 P. 328).

He is also known as Ṣāḥib az-Zamān (ʿaj), Master of the Time. One day, Imām Ḥasan al-ʿAskarī (ʿa) told his son, "I have some good news for you! You are Ṣāḥib az-Zamān, Master of the Time." Now, why do you think Imām al-Mahdī (ʿaj) is hidden from us? (Wait for answers.)

SAY: When we say the Imām (ʿaj) is in ghaybah, we mean he is hidden from his followers. Many people ask why Imām al-Mahdī (ʿaj) is in ghaybah. Why did Allah (swt) hide him from the believers? (Wait for ideas.)

SAY: After the death of the Noble Prophet (ṣ), the Imāms (ʿa) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (ṣ) had taught. But the khalīfahs, who took control, were jealous and afraid of the Imāms (ʿa). They stopped the Imāms (ʿa) from teaching others, kept them under very strict control, and sometimes even put them in jail. Many of our Imāms (ʿa) were poisoned by the khalīfahs of their time. To protect the 12th Imām (ʿaj), Allah (swt) placed him in ghaybah. This way, the enemies could not reach him.

Students can now complete the ACTIVITIES, located in the TASK BAR.

Lesson 5.2: The Living Imām (ʿaj)

Name:	Muḥammad bin Ḥasan
Titles:	Al-Mahdī (The Guided One), Al-Ḥujjah (Proof of Allah (swt)), Ṣāḥib az-Zamān (Master of the Time)
Birth:	Friday, 15th Shaʿbān, 255 AH in Samarra
Father :	Imām Ḥasan al-ʿAskarī (ʿa)
Mother :	Lady Narjis Khātūn
Status:	Alive and in ghaybah.

Why is our Imām (ʿaj) hidden from us?

When we say Imām al-Mahdī (ʿaj) is in ghaybah, we mean he is hidden from his followers. Many people ask why Imām al-Mahdī (ʿaj) is in ghaybah. Why did Allah (swt) hide him from the believers? The following is one of the possible reasons for his ghaybah.

After the death of the Noble Prophet (ṣ), the Imāms (ʿa) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (ṣ) had taught. But the khalīfahs, who took control, were jealous and afraid of the Imāms (ʿa). They stopped the Imāms (ʿa) from teaching others, kept them under very strict control, and sometimes even put them in jail. Many of our Imāms (ʿa) were poisoned by the khalīfahs of their time.

To protect the 12th Imām (ʿaj), Allah (swt) placed him in ghaybah. This way, the enemies could not reach him.

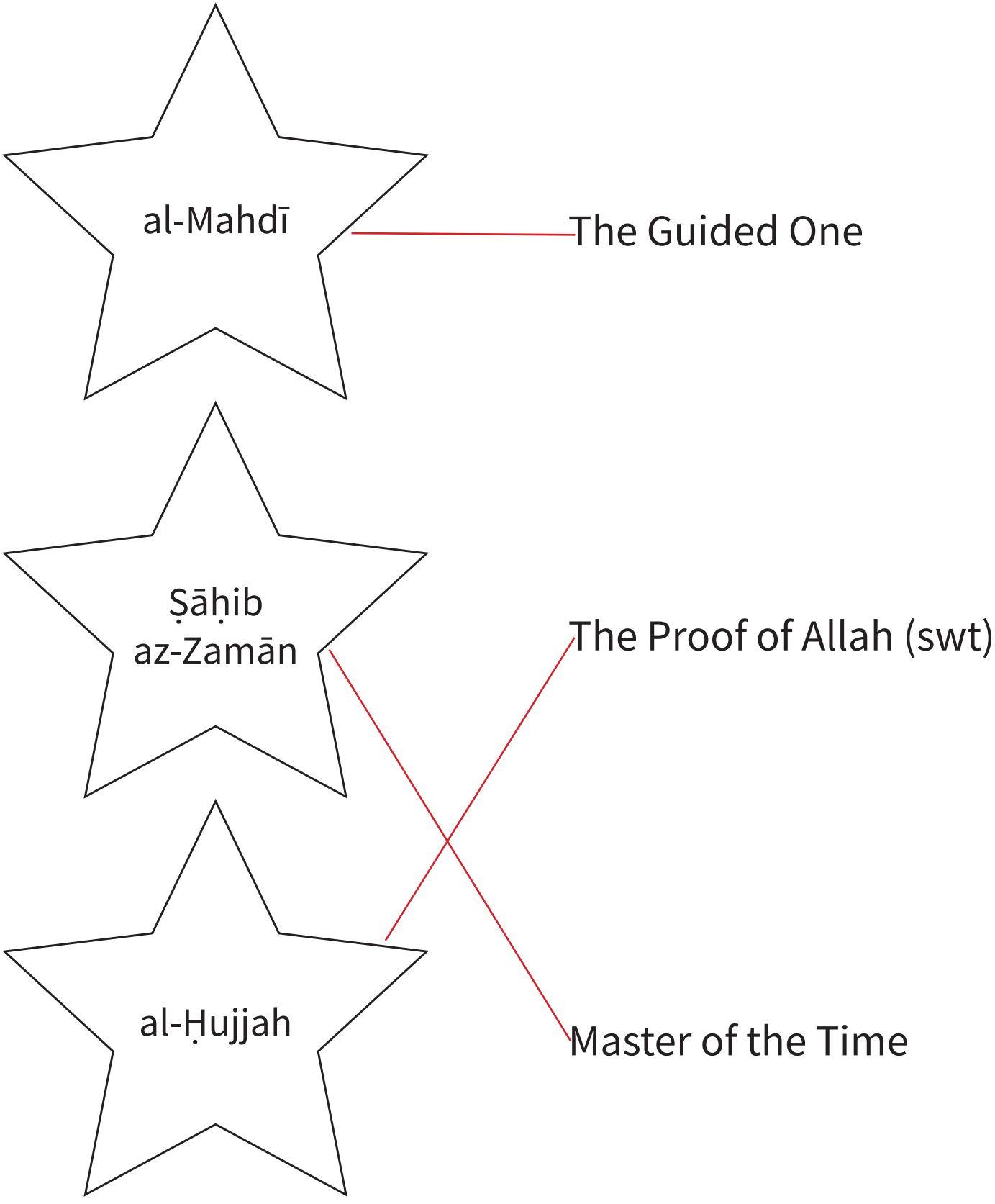
In the Noble Qurʾān, Allah (swt) says:

"They intend to blow out the Light of Allah (swt) with their mouths, but Allah (swt) will perfect His Light, even though the disbelievers may not like it." (61:8)

Allah (swt) hid the Imām (ʿaj) from people so that no one could hurt him. This way, the Imām (ʿaj) would be safe. He would guide the people from ghaybah, without fear of being killed by the enemies.

Activity 5.2a: Matching

Match each title of the 12th Imām (ʿaj) with the meaning.



Activity 5.2b: Multiple Choice

Circle the correct answer.

1. Imām al-Mahdī (ʿaj) was born on _____.
   a. 13th Rajab
   b. 15th Shaʿbān
   c. 3rd Shaʿbān
   d. None of the above

2. His father is _____.
   a. Imām al-Bāqir (ʿa)
   b. Imām aṣ-Ṣādiq (ʿa)
   c. Imām al-ʿAskarī (ʿa)
   d. None of the above

3. His title "Al-Ḥujjah (ʿaj)" means _____.
   a. The Guided One
   b. Master of the Time
   c. The Truthful
   d. None of the above

4. To protect the 12th Imām (ʿaj), Allah (swt) placed him in _____.
   a. Ghaybah
   b. Samarra
   c. Imāmah
   d. None of the above

5. The khalīfahs were jealous and afraid of the Imāms (ʿa). What did they do to the Imāms (ʿa)?
   a. Prevented them from teaching people
   b. Kept them under very strict control
   c. Sometimes put them in jail
   d. All of the above

Teaching Guide 5.3: Preparing for the Imām (ʿaj)

TASK BAR

CIRCLE TIME
Have students sit in a circle and say one thing they can do to prepare for Imām al-Mahdī's arrival.

READING
Students can follow along as the teacher reads "Preparing for the Imām (ʿaj)."

AUDIO
Play one of the duʿās mentioned in class about Imām al-Mahdī (ʿaj).

ACTIVITY
COLORING: Students can color the picture of Masjid al-Jamkarān. Explain how that is the special masjid of Imām al-Mahdī (ʿaj) in Iran.

POSTER
Students can make their own poster on preparing for Imām al-Mahdī (ʿaj), using pictures and words that will show what they will do to prepare for his arrival.

In this lesson students will learn how to prepare for the return of the Imām (ʿaj)

SAY: Last lesson, we learned about the Imām of our time, Imām al-Mahdī (ʿaj) and why he is in ghaybah. Today, we are going to learn about what we can do to prepare for when Imām al-Mahdī (ʿaj) comes out of ghaybah. Does anyone have any ideas on what we can do to prepare? (Wait for answers.)

At this time, do the CIRCLE TIME, located in the TASK BAR. Then, students can also turn to the READING.

SAY: Someone who is waiting for the lmām (ʿaj) to appear should have good akhlāq. We should do good deeds and be true Muslims and friends of the Imām. (ʿaj). The Imām (ʿaj) will welcome his followers and those people on the right path to join him in spreading truth on Earth. Everyone who is excited to meet the Imām (ʿaj) can prepare by doing as many good deeds as possible and staying away from sins and bad deeds. The Imām (ʿaj) is aware of all the deeds of all the Muslims. When he knows we are doing good deeds, he is very happy with them. But our bad deeds make him sad. Each believer should try and do good deeds so that the Imām (ʿaj) is happy with them and will welcome them when he appears.

SAY: All believers are waiting for the arrival of Imām al-Mahdī (ʿaj). We hope we will be among the followers of the Imām (ʿaj). We pray that Allah (swt) will make us people who help and work with the Imām (ʿaj) when he appears. Believers need to do more than just wait silently for the Imām (ʿaj) to appear. We can remember him through reciting duʿās and ziyārāt. There are many things we can recite every day to show that we remember the Imām. Some of these are Ziyārah of the 12th Imām (ʿaj), Duʿāʾ al-Faraj, Duʿāʾ al-Ḥujjah, Duʿāʾ al-ʿAhd, and other longer duʿās. We can greet him daily by saying, "Assalāmu ʿalayka yā Imām az-Zamān (ʿaj)—Peace be on you, O Master of the Time (ʿaj)" and recite Duʿāʾ Al-Ḥujjah. Let's recite both of these together.

Together as a class, convey your salām to Imām al-Mahdī (ʿaj). You can teach them to stand out of respect for him, and explain that since its wājib for a Muslim to respond to a salām, Imām al-Mahdī (ʿaj) will always respond back, even if we can't hear him.

At this time you can do the ACTIVITY, located in the TASK BAR.

Lesson 5.3: Preparing for the Imām (ʿaj)

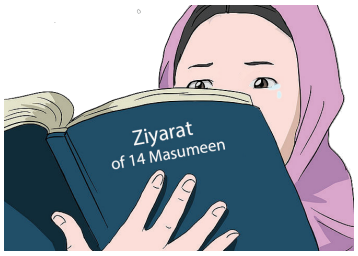
All believers are waiting for the arrival of Imām al-Mahdī (ʿaj). They hope they will be among the followers of the Imām (ʿaj). They pray to Allah (swt) to help them be among the people who help and work with the Imām when he appears.

What are our duties during the ghaybah of the Imām (ʿaj)? Should we just wait and do nothing else?

Believers need to do more than just wait silently for the Imām (ʿaj) to appear. The following are some things we can do:

1. Be good Muslims

Someone who is waiting for the lmām (ʿaj) to appear should have good akhlāq. We should do good deeds and be true Muslims and friends of the Imām. (ʿaj). The Imām (ʿaj) will welcome his followers and those people on the right path to join him in spreading truth on Earth. Everyone who is excited to meet the Imām (ʿaj) can prepare by doing as many good deeds as possible and staying away from sins and bad deeds. The Imām (ʿaj) is aware of all the deeds of all the Muslims. When he knows we are doing good deeds, he is very happy with them. But our bad deeds make him sad. Each believer should try and do good deeds so that the Imām (ʿaj) is happy with them and will welcome them when he appears.



2. Remember him through reciting duʿās and ziyārāt.

There are many things we can recite every day to show that we remember the Imām. Some of these are Ziyārah of the 12th Imām (ʿaj), Duʿāʾ al-Faraj, Duʿāʾ al-Ḥujjah, Duʿāʾ al-ʿAhd, and other longer duʿās. We can greet him daily by saying:

Assalāmu ʿalayka yā Ṣāḥib az-Zamān (ʿaj)

Peace be on you, O Master of the Time (ʿaj)

Activity 5.3: Coloring

Allāhumma ʿajjil li waliyyikal-faraj

“O Allah (swt), make your walī (the one who is close to You) come back even sooner!”

CHAPTER 6:

QIYĀMAH

Teaching Guide 6.1: Qiyāmah

TASK BAR

KEY WORDS

- Qiyāmah قِيَّامَة
- Day of Judgment
- ʿĀdil عَادِل

READING

Students can follow along as you read to them.

ACTIVITY

QURʾĀN CONNECTION:
Students will learn an āyah of the Qurʾān related to Qiyāmah and color the picture.

In this lesson, students will learn about the 5th of the Uṣūl ad-Dīn, Qiyāmah.

SAY: Does anyone remember what the 5th of the Uṣūl ad-Dīn is? (Wait for answers.)

Students can turn to the READING.

SAY: Good, it's Qiyāmah, the Day of Judgment. Why does there need to be a Day of Judgment? (Wait for answers.)

SAY: Imagine that there is going to be a big race at your school. You practice running every day, trying to become faster so that you can win the race. Finally, the day of the race arrives, and you're very excited. Everyone lines up at the starting line, and the teacher calls out, "1, 2, 3, Go!" Everyone starts running as fast as they can. As you are running, you quickly take the lead, and everyone is cheering loudly as you approach the finish line. You cross the finish line and realize that you're the winner! You're so happy that you won and wait for your trophy, but then everyone just leaves. You look for the teacher and run up to her asking, "Where's my trophy?" She says to you, "There is none!" How would you feel if this happened to you? (Wait for answers.)

SAY: Exactly, you would be very upset and confused, because it wouldn't be fair. Think of this life as a race. We work so hard to try to obey Allah's rules, but then imagine if there was no reward. And imagine if those people who do so many bad things don't receive a punishment. But we know that Allah (swt) is ʿādil, meaning fair and just. He is going to give us rewards for our good deeds and punish the bad deeds. That is why we will have the Day of Judgment.

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 6.1: Qiyāmah

Qiyāmah = Day of Judgment

Why does there need to be a Day of Judgment?

Imagine that there is going to be a big race at your school. You practice running every day, trying to become faster so that you can win the race.

Finally, the day of the race arrives, and you're very excited. Everyone lines up at the starting line, and the teacher calls out, "1, 2, 3, Go!" Everyone starts running as fast as they can. As you are running, you quickly take the lead, and everyone is cheering loudly as you approach the finish line. You cross the finish line and realize that you're the winner! You're so happy that you won and wait for your trophy, but then everyone just leaves. You look for the teacher and run up to her asking, "Where's my trophy?" She says to you, "There is none!"

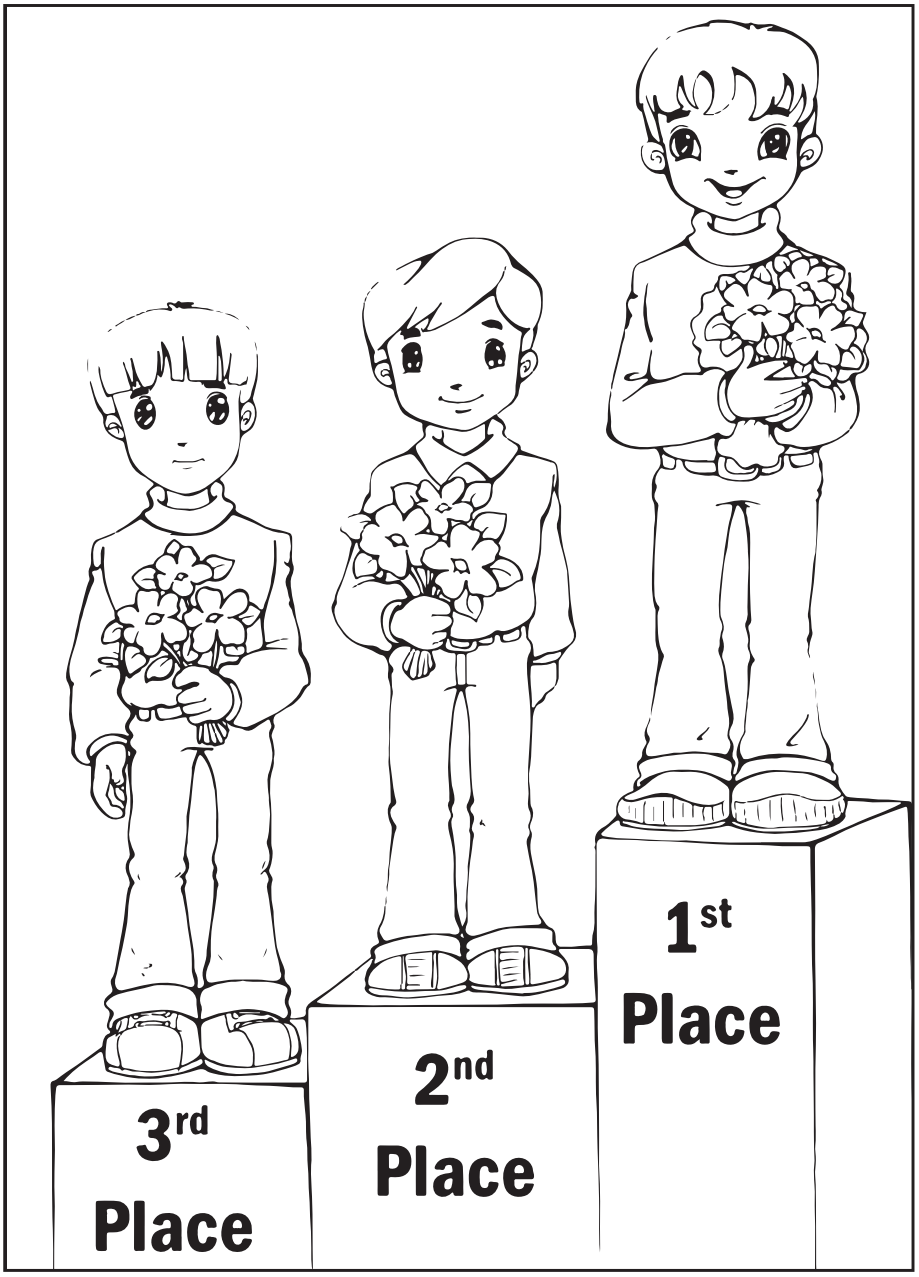
How would you feel if this happened to you?

Think of this life as a race. We work so hard to try to follow Allah's rules, but imagine if there was no reward. Imagine if those people who did really bad things weren't punished. We know that Allah (swt) is *ʿādil*, which means fair and just. Of course He is going to give us rewards for our good deeds and punish our bad deeds. That is why we will have the Day of Judgment.

Those people who were good can live peacefully in Jannah, and those who were bad will be punished.

Activity 6.1: Qurʾān Connection

RANKING OF PEOPLE WITH ALLAH (SWT)



Everyone will be (given) ranks according to what they have done

Sūrah al-Anʿām, Verse 132 (6:132)

﴿وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا﴾

Wa likullin darajātun-mimmā ʿamilū

CHAPTER 7:

KNOWING THE QUR'ĀN

Teaching Guide 7.1: Reading the Qurʾān

TASK BAR

KEY WORDS

- Qurʾān قُرآن
- Sūrah سُورَة
- Fātiḥah فَاتِحَة
- Al-Ikhlāṣ اَلْإِخْلَاص

SHOW N' TELL

Show students different muṣḥafs (prints) of the Qurʾān and explain how Arabic is read from right to left.

ACTIVITY

QURʾĀN CONNECTION:

Students will learn an āyah of the Qurʾān related to the Qurʾān and color the picture.

In this lesson students will learn more about Allah's book, the Noble Qurʾān.

SAY: Does anyone know where we can go if we want Allah (swt) to talk to us? (Wait for answers and ideas.)

SAY: There is a special book that contains the words of Allah (swt), and if we read it, it is as if Allah (swt) is talking to us. Does anyone know what the name of this book is? (Wait for answers.)

SAY: The name of the book is the Noble Qurʾān. This book contains only the words of Allah (swt), who sent them down to Prophet Muḥammad (ṣ). Then, our Noble Prophet (ṣ) recited the words to the people, and they were written down in the Arabic language. Unlike English, Arabic is read from right to left. So, the Qurʾan is actually opens the opposite way most of your other books do. Let's take a look!

At this time, do the SHOW N' TELL in the TASK BAR.

SAY: The Qurʾān has not been changed since it first came down to the people. Allah (swt) has protected it from anyone changing His words. Does anyone have any ideas about what Allah (swt) tells us in the Qurʾān? (Wait for responses.)

SAY: Good ideas. In the Qurʾān, Allah (swt) tells us true stories of the Noble Prophet (ṣ) and other Prophets, teaches us about Heaven and Hell, and tells us how He wants us to act. It is a very important book, one that we should really get to know very well, so we know what Allah (swt) wants from us. What are some ways we can get to know the Qurʾān? (Wait for ideas.)

SAY: We can learn to recite verses from the Qurʾān and learn enough Arabic so we can read the Qurʾān. We can try our best to understand the meaning of the Qurʾān so we can act correctly, the way that Allah (swt) wants us to! There are 114 sūrahs in the Qurʾān. A sūrah is a chapter of the Qurʾān. As you get older and closer to the age where ṣalāh will be wājib for you, it is important not only to recite the Qurʾān correctly in Arabic, without mistakes, but also to try to understand the meaning in English. This is because you will need to recite short sūrahs in your ṣalāh, and, when you talk to Allah (swt), you want to understand what you are saying. In the next two lessons, we will focus on reciting and understanding two short sūrahs of the Qurʾān.

Students can now work on the ACTIVITY, located in the TASK BAR.

Lesson 7.1: Reading the Qurʾān

Reading the Qurʾān brings us closer to Allah (swt). It teaches us lots of new things. Allah (swt) gives us rewards in this world and the Hereafter. When we read it at home, it gives us and our families guidance and blessings. Our homes become extra bright, just like the stars in the sky, and even the angels in heaven come to visit.

The Qurʾān is a gift from Allah (swt) and we should treat it with respect. When we want to read it, we should make sure that we are clean and ṭāhir, and make wuḍūʾ before we read. We should show respect to the Qurʾān by:

- Place the Qurʾān on top of other books and not below them
- Do not put the Qurʾān near our feet or on the floor
- Open it and turn the pages carefully. Do not to tear or write on the pages
- Do not leave it open when no one is reciting it, and never leave a copy of the Qurʾān somewhere where it might be disrespected or damaged
- Some people show respect by kissing the Qurʾān
- Do not speak while it is being recited
- Concentrate when reading the Qurʾān (ex: do not read in front of the TV)

Before we start reading the Qurʾān, we should ask Allah (swt) to protect us from Shayṭān. We can do this by saying the following words:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰانِ الرَّجِيْمِ

Read and Listen

Allah (swt) loves us very much and has made it very easy for us to receive rewards from Him. Every time we read the Qurʾān, Allah (swt) gives us rewards.

We can read Qurʾān from memory or we can read it in Arabic from the Qurʾān pages. However Allah (swt) is so kind that He also gives us rewards if we are listening to the Qurʾān or even just looking at it!

When we are at the mosque or a place where the Qurʾān is being recited, we should be respectful, try our best to remain silent, and listen, to receive as many rewards as possible.

The Effect of the Qurʾān

An old Muslim man lived on a farm in the mountains with his young grandson. Each morning the man was up early sitting at the kitchen table reading the Qurʾān. His grandson wanted to be just like him and tried to imitate him in every way he could.

One day the grandson asked, “Grandpa! I try to read the Qurʾān just like you but I don't understand it, and what I do understand I forget as soon as I close the book. What good does reading the Qurʾān do?”

The old man quietly turned from putting coal in the stove and replied, “Take this coal basket down to the river and bring me back a basket of water.”

The boy did as he was told, but all the water leaked out before he got back to the house. The old man laughed and said, “You’ll have to move a little faster next time,” and sent him back to the river with the basket to try again. This time the boy ran faster, but again the basket was empty before he returned home.

At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house. The boy again dipped the basket into the river and ran hard, but when he reached his grandfather the basket was again empty. Out of breath, he said, “See Grandpa, it’s useless!”

“So you think it is useless?” The old man said, “Look at the basket.”

The boy looked at the basket and for the first time realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean, inside and out.

The grandfather said: “Son, that’s what happens when you read the Qurʾān. You might not understand or remember everything, but when you read it, you will be changed, inside and out when you read it over time. That is the work of Allah (swt) in our lives.”

Activity 7.1: Qurʾān Connection

RECITING THE NOBLE QURʾĀN

So, read as much as you can from the Qurʾān

Sūrah al-Muzzammil, Verse 20 (73:20)

﴿فَاقرَءُوا مَا تَيَسَّرَ مِنَ القُرآنِ﴾

Faqraʿū mā tayassara minal Qurʾān

Teaching Guide 7.2: Sūrah al-Fātiḥah

TASK BAR

READING
Students will follow along as the teacher recites Sūrah al-Fātiḥah out loud.

GAME TIME
One student says the first line of Sūrah al-Fātiḥah and then points to another student who has to say the line that follows. This student points to another and so on. This way, the group of students practice Sūrah al-Fātiḥah. The teacher should correct pronunciation where necessary.

ACTIVITY
MATCHING: Students will match each line of Sūrah al-Fātiḥah with its correct meaning.

PRACTICE
Practice is key to learning correct recitation. Try to start every class with the recitation of Sūrah al-Fātiḥah so that students are constantly listening to the correct pronunciation. You can go to http://tanzil.net/#1:1

In this lesson, students will learn to correctly recite the first chapter of the Qurʾān, Sūrah al-Fātiḥah, and try to understand its meaning.

SAY: Today, we are going to learn about the first sūrah of the Qurʾān. This is the only sūrah that has to be recited in every wājib ṣalāh, and it is also the same sūrah that is often recited to send thawāb (reward) for someone who has passed away. Can anyone guess the name of this sūrah? (Wait for answers.)

SAY: Good! Sūrah al-Fātiḥah is the first sūrah of the Qurʾān. It is an important sūrah because Muslims recite it many times in a day when they offer ṣalāh. First, we will recite Sūrah al-Fātiḥah together and will try to pronounce the Arabic correctly. Sometimes, people pronounce the Arabic words a little differently than they are supposed to, and this has to be corrected because it may change the meaning of what we are saying. How would you like it if someone pronounced your name wrong all the time and didn't fix it? The Qurʾān is Allah's words, and we should pronounce the words the way He wants us to.

Students can now turn to the READING page, located in the TASK BAR.

SAY: Repeat each line after me and try to pronounce it the same way as I do.

Alternatively, you can play an audio recording of Sūrah al-Fātiḥah so students can hear the correct pronunciation. Please make sure students pronounce the letters correctly. For example, they should say "Ḍāl-līn" not "Zālīn," and they should say "Ladhīna" and not "Lazīna."

SAY: Does anyone want to try to recite Sūrah al-Fātiḥah for the class?

Make sure students are pronouncing words correctly. Perhaps you should offer a prize for the students who have the courage to recite it correctly in front of everyone.

SAY: Good. As we learn the correct pronunciation, it is also good if we learn what we are saying by learning the meaning of Sūrah al-Fātiḥah. Let's read the meaning together.

Read the translation of Sūrah al-Fātiḥah together as a class, and elaborate on meanings wherever necessary.

At this time, do the GAME TIME, and then students can complete the ACTIVITY, located in the TASK BAR.

Lesson 7.2: Sūrah al-Fātiḥah

Bismillāhir Raḥmānir Raḥīm

In the name of Allah (swt), the All-Kind, the All-Merciful

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ ﴿١﴾

Alḥamdulillāhi rabbil ʿālamīn

All praise is for Allah (swt), Nurturer of the Worlds

الْحَمْدُ لِلَّـهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

Ar-raḥmānir-raḥīm

The All-Kind, the All-Merciful

الرَّحْمَـٰنِ الرَّحِيمِ ﴿٣﴾

Māliki yawmid-dīn

(He is) the Master of the Day of Judgment

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

Iyyāka naʻbudu wa iyyāka nastaʻīn

(O Allah (swt)) You alone we worship, and only You we ask for help

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Ihdinaṣ-ṣirāṭ al-mustaqīm

Guide us to the right path—

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

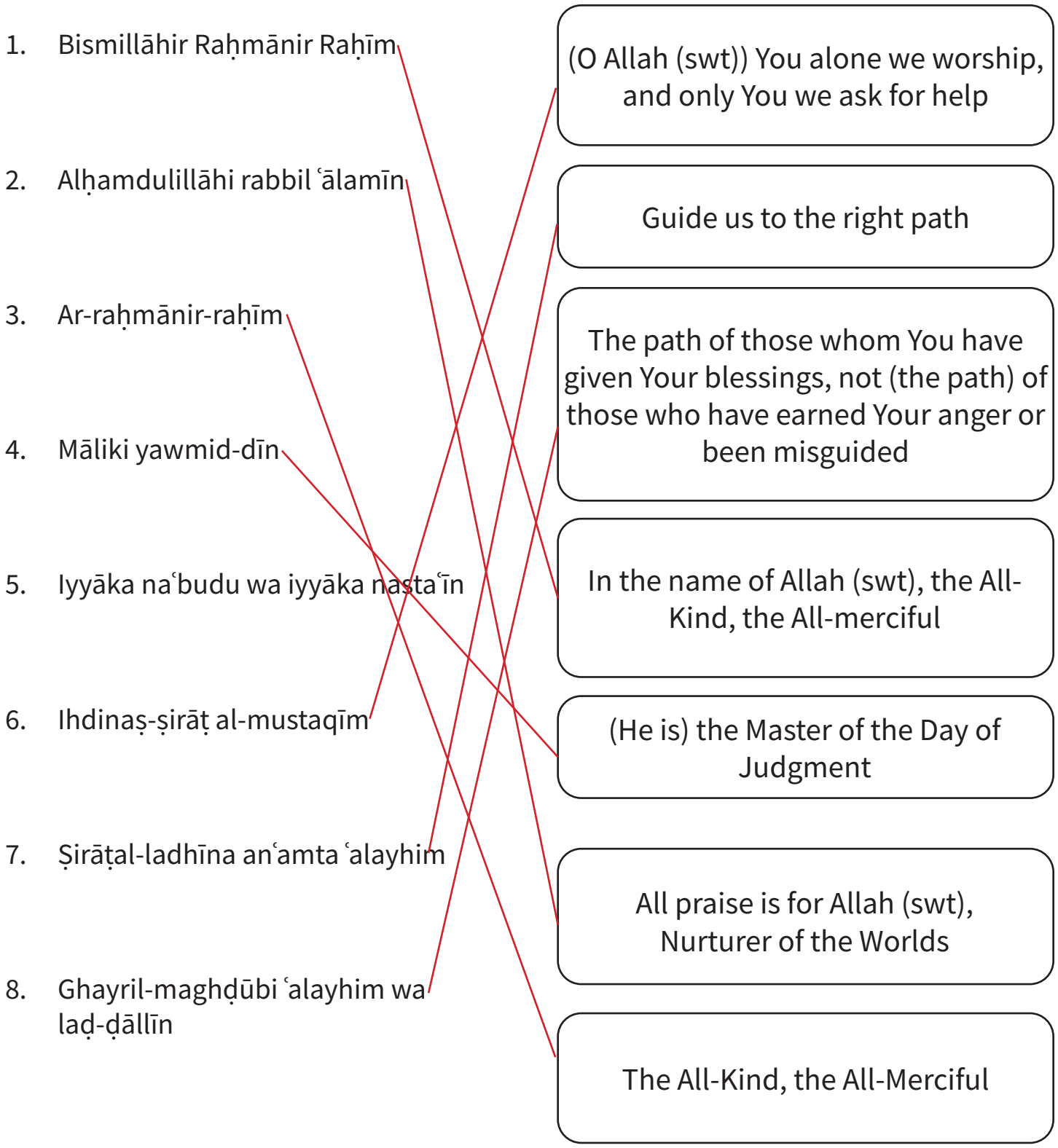
Ṣirāṭal-ladhīna anʿamta ʿalayhim ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn

the path of those whom You have given your blessings, not (the path) of those who have earned Your anger or been misguided

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Activity 7.2: Matching

Match by connecting the verses to the correct meaning.


1. Bismillāhir Raḥmānir Raḥīm
2. Alḥamdulillāhi rabbil ʿālamīn
3. Ar-raḥmānir-raḥīm
4. Māliki yawmid-dīn
5. Iyyāka naʿbudu wa iyyāka nastaʿīn
6. Ihdinaṣ-ṣirāṭ al-mustaqīm
7. Ṣirāṭal-ladhīna anʿamta ʿalayhim
8. Ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn
(O Allah (swt)) You alone we worship, and only You we ask for help
Guide us to the right path
The path of those whom You have given Your blessings, not (the path) of those who have earned Your anger or been misguided
In the name of Allah (swt), the All-Kind, the All-merciful
(He is) the Master of the Day of Judgment
All praise is for Allah (swt), Nurturer of the Worlds
The All-Kind, the All-Merciful

Teaching Guide 7.3: Sūrah al-Ikhlāṣ

TASK BAR

READING
Students will follow along as the teacher recites Sūrah al-Ikhlāṣ out loud.

GAME TIME
One student says the first line of Sūrah al-Ikhlāṣ and then points to another student who then has to say the line that follows. This student points to another and so on. This way, the group of students practice Sūrah al-Ikhlāṣ. The teacher should correct pronunciation where necessary.

ACTIVITY
MATCHING: Students will match each line of Sūrah al-Ikhlāṣ with its correct meaning.

PRACTICE
Practice is key to learning the correct recitation. Try to start every class with the recitation of Sūrah al-Ikhlāṣ so that students are constantly listening to the correct pronunciation. You can go to http://tanzil.net/#112:1

In this lesson, students will learn to correctly recite Sūrah al-Ikhlāṣ and try to understand its meaning.

SAY: Today, we are going to learn to recite and understand the meaning of another short, but important, sūrah. Sūrah al-Ikhlāṣ is a sūrah that many people choose to recite in their ṣalāh, although they can also choose to recite another sūrah in its place. It is a very special sūrah. The Prophet (ṣ) has said that anyone who recites Sūrah al-Ikhlāṣ three times, it is as if they have recited the whole Qurʾān! Listen carefully to the sūrah so we can try to receive the rewards of reciting the whole Qurʾān.

Students can now turn to the READING page, located in the TASK BAR.

SAY: Repeat each line after me and try to pronounce it the same way as I do.

Alternatively, you can play an audio recording of Sūrah al-Ikhlāṣ so students can hear the correct pronunciation. Please make sure students pronounce the letters correctly. For example, they should say “Wa lam” not “Va lam.”

SAY: Does anyone want to try to recite Sūrah al-Ikhlāṣ for the class?

Make sure students are pronouncing words correctly. Perhaps you should offer a prize for the students who have the courage to recite it correctly in front of everyone.

SAY: Good. As we learn the correct pronunciation, we should also learn what it is we are saying by learning the meaning of Sūrah al-Ikhlāṣ. This sūrah is also known as Sūrah at-Tawḥīd. This is because it talks about the first of the Uṣūl ad-Dīn—that Allah (swt) is one. As we go through the meaning, see if you can figure out why. Let’s read the meaning together.

Read the translation of Sūrah al-Ikhlāṣ together as a class and elaborate on the meanings wherever necessary.

At this time, do the GAME TIME; then, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 7.3: Sūrah al-Ikhlāṣ

Bismillāhir Raḥmānir Raḥīm

In the name of Allah (swt), the All-Kind, the All-Merciful

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

Qul huwallāhu aḥad

Say, "He is Allah (swt), the One"

قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾

Allāhuṣ-ṣamad

Allah (swt) lives forever

اللَّـهُ الصَّمَدُ ﴿٢﴾

Lam yalid walam yūlad

He does not have parents, nor does He give birth

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

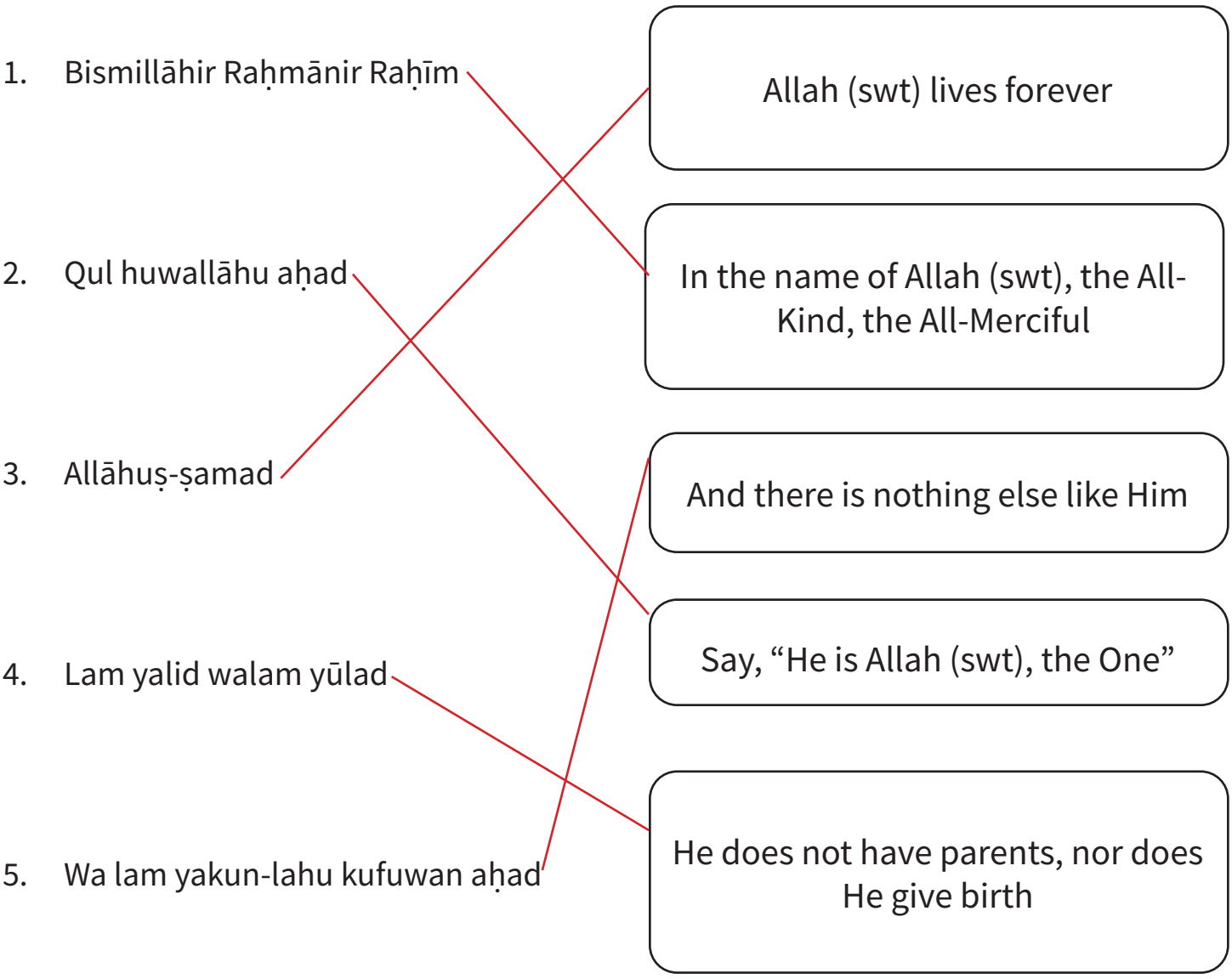
Wa lam yakun-lahu kufuwan aḥad

And there is nothing else like Him

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

Activity 7.3: Matching

Match each verse to the correct meaning.


1. Bismillāhir Raḥmānir Raḥīm
2. Qul huwallāhu aḥad
3. Allāhuṣ-ṣamad
4. Lam yalid walam yūlad
5. Wa lam yakun-lahu kufuwan aḥad
Allah (swt) lives forever
In the name of Allah (swt), the All-Kind, the All-Merciful
And there is nothing else like Him
Say, “He is Allah (swt), the One”
He does not have parents, nor does He give birth

FIQH
(ISLAMIC LAWS)

CHAPTER 1:

FURŪʿ AD-DĪN

Teaching Guide 1.1: Furūʿ ad-Dīn

TASK BAR

LEARNING AID

Use the hand gestures in the Learning Aid to help students memorize the Furūʿ ad-Dīn and their meanings.

READING

As the teacher is talking, students can follow along on the Furūʿ ad-Dīn reading page.

In this lesson, students will review the Branches of Religion, or Furūʿ ad-Dīn, in order to build upon what they learned on the Uṣūl ad-Dīn.

SAY: If you all remember, a while back, we learned about the Roots of Religion, or the Uṣūl ad-Dīn. Who remembers what the branches are called? (Wait for answers.)

SAY: Good. The Branches of Religion are called Furūʿ ad-Dīn. The Furūʿ ad-Dīn are acts Muslims do after understanding and believing in the Uṣūl ad-Dīn. There are 10 Furūʿ ad-Dīn. Let's review what they are.

Read the following 10 Furūʿ ad-Dīn to the students with the English meaning. Be sure to use the LEARNING AID. Then, have students repeat the words after you.

1.	Ṣalāh	(Praying 5 times a day)
2.	Ṣawm	(Fasting)
3.	Ḥajj	(Going to Mecca for pilgrimage)
4.	Zakāt	(Giving charity on certain items
5.	Khums	(Giving one-fifth of your savings to your marjaʿ to be divided in a special way)
6.	Jihād	(Struggling and defending in the way of Allah (swt))
7.	Amr bil maʿrūf	(Guiding others to do good)
8.	Nahyʿanil munkar	(Stopping others from doing bad)
9.	Tawallī	(Loving and following the teachings of the 14 Maʿṣūmīn)
10.	Tabarrī	(Staying away from the enemies of the 14 Maʿṣūmīn and their teachings)

Note to teachers: Even though it is common to pronounce tawallī and tabarrī as "tawallā" and "tabarrā," the correct pronunciation in Arabic is as mentioned above.

SAY: Just like the branches of a tree, the Furūʿ ad-Dīn are actions a Muslim does to worship Allah (swt) and show their understanding of the Uṣūl ad-Dīn. If their Uṣūl, or roots, are dead, their Furū', or branches, will be dead or without meaning as well. However, the branches of a tree are very important to a tree as well, and without them, a tree would not be complete. Without the Furūʿ ad-Dīn, a Muslim is also not complete. Let's take a few moments to go over each one.

Students can turn to the READING, located in the TASK BAR.

SAY: The first of the Furūʿ ad-Dīn is ṣalāh. Imām Jaʿfar aṣ-Ṣādiq (ʿa) said, "The most loved action is ṣalāh." (Summary of Mizān al-Ḥikmah, Ḥādīth #3597).

TASK BAR

ACTIVITY

MATCHING: Students will match the Furūʿ ad-Dīn with the correct meanings.

FLASH CARDS

Students can use the Furūʿ ad-Dīn flashcards to practice memorizing the Furūʿ ad-Dīn. Teachers can use the Learning Aid to make the flash cards.

The second of the Furūʿ ad-Dīn is ṣawm, or fasting. Fasting is so important that Imām aṣ-Ṣādiq (ʿa) has said, "The sleep of a person who is fasting is worship." (Summary of Mizān al-Ḥikmah, Ḥādīth #3723).

The third branch is Ḥajj. According to Imām aṣ-Ṣādiq (ʿa), "There is nothing better than Ḥajj except for the daily ṣalāh." This shows us how important Ḥajj is.

The fourth of the Furūʿ ad-Dīn is zakāt, which means giving charity to the poor. You might think, if I give my money to poor people, then I won't have any left for myself, but Imām Ḥasan (ʿa) says, "Zakāt does not decrease your wealth ever."

The fifth branch is Khums. Khums is when you must give 1/5 of your savings for Khums. Allah (swt) tells us in the Qurʾān that we should give 1/5 of all of our extra money. This money is then used for different things to help the Muslims, like building schools and masājid and helping the poor.

The sixth branch is jihād, which is to struggle or defend in the way of Allah (swt). One of the best ways to practice struggling in the path of Allah (swt) today is to study hard. Imām aṣ-Ṣādiq (ʿa) has said, "The pen of the scholar is mightier than the sword of the soldier." (Al-Āmālī aṭ-Ṭūsī, P. 521).

The seventh of the Furūʿ ad-Dīn is amr bil maʿrūf, which means inviting others to do good deeds. The eighth branch is nahy ʿanil munkar, which means stopping others from doing bad deeds. In Sūrah Luqmān, Verse 17, Luqmān the wise says to his son, "O my son!...invite to what is right and forbid what is wrong..."

The ninth of the Furūʿ ad-Dīn is tawallī, which is loving and following the teachings of the 14 Maʿsūmīn. The tenth of the Furūʿ ad-Dīn is tabarrī, which means staying away from the enemies of the Ahlul Bayt (ʿa). One of the reasons it is important for us to do this is because the enemies of the Ahlul Bayt (ʿa) will keep us away from their teachings. Imām aṣ-Ṣādiq (ʿa) has narrated,"Is religion other than loving and dissociating?" When we love and stay with the ones who love the Ahlul Bayt (ʿa) we are able to follow their examples and teachings better. When we keep away from their enemies it helps us stay away from bad actions.

At this time, students can work on the ACTIVITY located in the TASK BAR.

Learning Aid 1.1

1
Pray

2
No eating/drinking

3
Make a small Kaʿbah

4
Make money symbol

5
Show 1/5

6
Pretend to struggle

7
Invite to Allah (swt)

8
Stop from bad

9
Make a heart

10
Make an X

Lesson 1.1: Furūʿ ad-Dīn

Furū ʿad-Dīn
The Branches of Religion

As Muslims, we do these acts of worship when we have understood the Roots of Religion (the Uṣūl ad-Dīn).

1.	Ṣalāh	Praying five times a day
2.	Ṣawm	Fasting
3.	Ḥajj	Performing the pilgrimage in Mecca
4.	Zakāt	Giving charity on certain items
5.	Khums	Giving one-fifth of your savings to your marjaʿ to be divided in a special way
6.	Jihād	Struggling and defending in the way of Allah (swt)
7.	Amr bil maʻrūf	Guiding others to do good
8.	Nahy ʿanil munkar	Stopping others from doing bad
9.	Tawallī	Loving and following the teachings of the 14 Maʿṣūmīn
10.	Tabarrī	Disliking and staying away from the enemies of the 14 Maʿṣūmīn and their teachings

Ṣalāh

Imām Jaʿfar aṣ-Ṣādiq (ʿa) said,

“The most loved action is ṣalāh.”

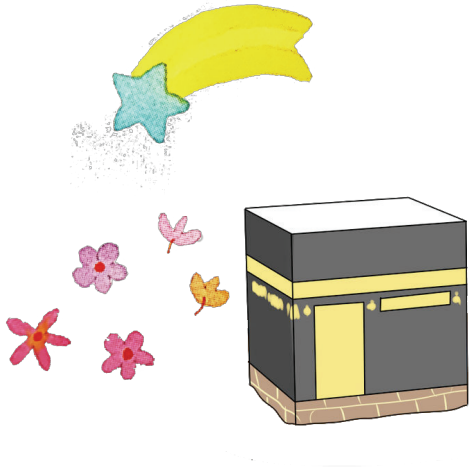
Ṣawm

Imām aṣ-Ṣādiq (ʿa) said, “The sleep of a person who is fasting is worship.”

Ḥajj

Imām aṣ-Ṣādiq (ʿa) has said, “There is nothing better than Ḥajj except for the daily ṣalāh.”

This shows us how important Ḥajj is. It’s so important that we should start saving up for it now!

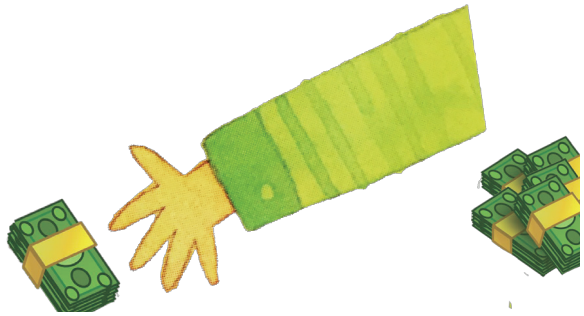


Zakāt

You might think if I give my money to the poor people, then I won’t have any left for myself, but Imām Ḥasan (ʿa) said, “Zakāt does not decrease your wealth ever.”

Khums

Khums is when you must give 1/5 of your savings to charity. Allah (swt) tells us in the Qurʾān that we should give 1/5 of all of our extra money. This money is then used for different things to help the Muslims like building masjids and helping the poor.



Jihād

Jihād is to struggle or defend in the way of Allah (swt). One of the best ways to practice struggling in the path of Allah (swt) today is to study hard. Imām aṣ-Ṣādiq (ʿa) has said, “The pen of the scholar is mightier than the sword of the soldier.”

Amr bil Maʿrūf & Nahy ʿanil Munkar

In Sūrah Luqmān, Verse 17, Luqmān the wise says to his son, “O my son!... invite to what is right and forbid what is wrong...”

Tawallī & Tabarrī

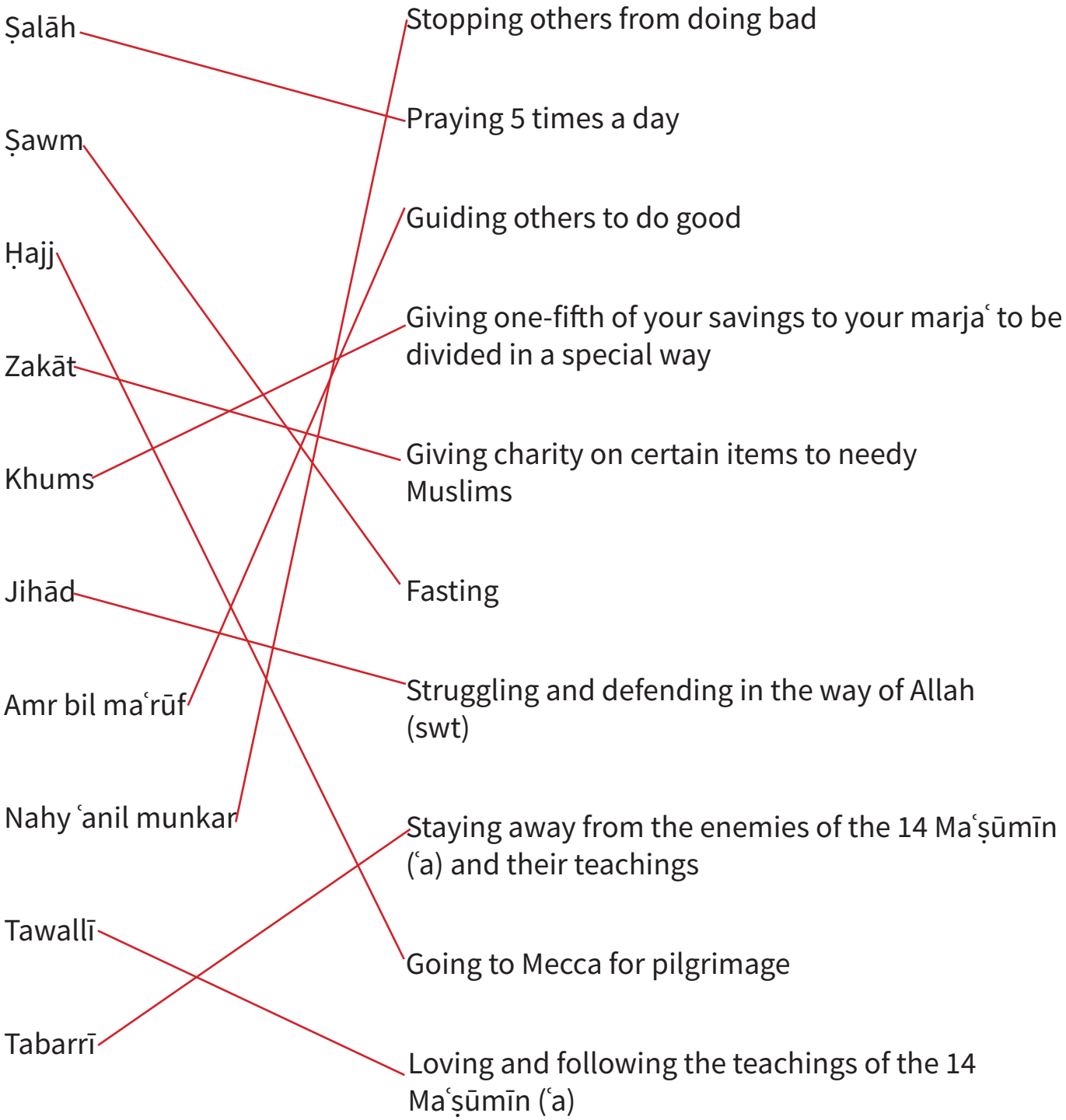
Tawallī is loving and following the teachings of the 14 Maʿṣūmīn (ʿa). Tabarrī means staying away from the enemies of the Ahlul Bayt (ʿa). One of the reasons it is important for us to do this is because the enemies of the Ahlul Bayt (ʿa) will keep us away from their teachings.

Imām aṣ-Ṣādiq (ʿa) has narrated, "Is religion other than loving and dissociating?"

When we love and stay with the ones who love the Ahlul Bayt we are able to follow their examples and teachings better. When we keep away from their enemies it helps us stay away from bad actions.

Activity 1.1: Matching

Match the Furūʿ ad-Dīn with the correct meaning.


Ṣalāh
Ṣawm
Ḥajj
Zakāt
Khums
Jihād
Amr bil maʿrūf
Nahy ʿanil munkar
Tawallī
Tabarrī
Stopping others from doing bad
Praying 5 times a day
Guiding others to do good
Giving one-fifth of your savings to your marjaʿ to be divided in a special way
Giving charity on certain items to needy Muslims
Fasting
Struggling and defending in the way of Allah (swt)
Staying away from the enemies of the 14 Maʿṣūmīn (ʿa) and their teachings
Going to Mecca for pilgrimage
Loving and following the teachings of the 14 Maʿṣūmīn (ʿa)

CHAPTER 2:

WUḌŪʾ

Teaching Guide 2.1 and 2.2: Wuḍūʾ

TASK BAR

KEY WORDS

- Wuḍūʾ وُضُوء
- Wājib وَاجِب
- Mustaḥab مُسْتَحَب

READING

Students can follow along with their teacher by turning to the wuḍūʾ reading page.

ACTIVITIES

MUSTAḤAB OR WĀJIB?:
Students will identify when wuḍūʾ is wājib and mustaḥab.

FILL IN THE BLANKS:
Students will fill in the number of times the mustaḥab actions of wuḍūʾ are performed.

In this lesson, students will be introduced to the ritual ablution wuḍūʾ, and learn how to perform it.

SAY: Before we can offer our daily prayers, there are some things we have to do. Does anyone know what one of these things is? (Wait and listen for answers until wuḍūʾ is mentioned.)

SAY: In order to pray, we must first perform wuḍūʾ. Does anyone know what wuḍūʾ is? (Again, wait and listen for ideas.)

SAY: Good. Wuḍūʾ is a special way of washing yourself before you pray. When Prophet Muḥammad (ṣ) visited Allah (swt) in the event of the Miʿrāj, he did wuḍūʾ from the water of a river in Heaven. Then when our Prophet (ṣ) came back, he taught the Muslims how to do wuḍūʾ. It is a special way of washing that is meant to cleanse you before you offer ṣalāh. If you listen carefully, by the end of this lesson, you will learn how to do wuḍūʾ by yourself!

At this time, students can turn to the READING, located in the TASK BAR.

SAY: Wuḍūʾ is divided into mustaḥab and wājib actions. Does anyone know what these words mean? (Wait and listen for ideas on the meanings.)

At this time, students can turn to the READING for Mustaḥab Actions of Wuḍūʾ.

SAY: Good. Now let me tell you what they actually mean. Mustaḥab actions are those things that you do not have to do, but if you do them, there is a lot of reward for them, kind of like extra credit. Allah (swt) loves it when we do these extra actions; they help us get closer to Him! Wājib actions are those that you have to do, or your wuḍūʾ will be incorrect. Look at the three pictures of mustaḥab actions in your book. Can anyone name what they are? (Wait for answers.)

SAY: The mustaḥab actions are:

1. Washing your hands
2. Gargling three times
3. Taking water into the nostrils three times

At this time, students can work on the ACTIVITIES, located in the TASK BAR.

Lesson 2.1: Wuḍūʾ

Wuḍūʾ is a special way of washing yourself before you pray.

When Prophet Muḥammad (ṣ) visited Allah (swt) in the event of the Miʿrāj, he did wuḍūʾ from the water of a river in Heaven. Then when our Prophet (ṣ) came back, he taught the Muslims how to do wuḍūʾ. It is a special way of washing that is meant to cleanse you before you offer ṣalāh.

Wuḍūʾ is also wājib for:

- Touching the writing of the Noble Qurʾān
- Touching the name of Allah (swt)

It is mustaḥab to perform wuḍūʾ:

- Before you go to sleep
- Before you go to the masjid
- Before reciting Qurʾān
- When you are angry (because it calms you down)
- Before studying or attending a class
- Before eating, drinking, or cooking

In fact, it is mustaḥab to be in wuḍūʾ all of the time!

Before doing wuḍūʾ, you should make sure that

- The parts of wuḍūʾ (face, arms, head, feet) are all ṭāhir (they do not have any najāsah on them)
- There is nothing on the wuḍūʾ parts that would stop the water from reaching them (e.g., glue, paint, nail polish, etc.) If you have pen or marker on your hands, wash it as best you can, and any color that still stains if it's a barrier.

Activity 2.1: Mustaḥab or Wājib?

Draw a circle around the things that are wājib in wuḍūʾ and draw a rectangle around those things that are mustaḥab in wuḍūʾ.

Touching the words of the Qurʾān

Before going to sleep

Before praying ṣalāh

Before going to the masjid

When you become angry

Before studying/attending class

Before eating and drinking

Lesson 2.2: Mustaḥab Actions of Wuḍūʾ

Wuḍūʾ is divided into:

- Mustaḥab actions
- Wājib actions

Those actions that are mustaḥab do not have to be done, but if you do them you get extra thawāb, or reward. Allah (swt) loves it when we do them!

The mustaḥab actions are:

Washing your hands

Gargling 3 times

Taking water into the nostrils 3 times

Activity 2.2: Fill in the Blanks

The following are the mustaḥab actions of wuḍūʾ.

Write the name of each mustaḥab action.

Washing hands

Gargling

Taking water in the nostrils

Teaching Guide 2.3: Wājib Actions of Wuḍūʾ

TASK BAR

READING

Students can follow along with their teacher by turning to the "Wājib Actions of Wuḍūʾ" reading page.

GAME TIME

1 - Students can play “Prophet (ṣ) Says” just like the game “Simon Says.” For example, you could say, “Prophet (ṣ) says gargle 3 times,” and students should do it but if you do not say “Prophet (ṣ) Says,” then they should not do it.

2 - On sticky notes, write each action of wuḍūʾ (wājib actions in one color and mustaḥab actions in another). Give each student a sticky note. They must put themselves in the correct order without talking. Time them and have them try to beat their time.

ACTIVITY

NUMBERING: Students will number the wājib actions of wuḍūʾ in the right order.

In this lesson, students will learn about the wājib actions of wuḍūʾ.

SAY: Now that we have learned the mustaḥab actions of wuḍūʾ, let’s learn the wājib, or required, actions. Remember, if the wājib actions of wuḍūʾ are not performed, then your wuḍūʾ will not be correct. Everything that Allah (swt) makes wājib for us is because He knows what is best for us!

At this time students can turn to the READING located in the TASK BAR.

SAY: There are five wājib actions of wuḍūʾ. The first wājib action of wuḍūʾ is niyyah, or intention. This means that you have to know why you are making wuḍūʾ and for Whom. An example of a niyyah is “I am making wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh.” It is important to know that you must have your niyyah throughout your wuḍūʾ.

Now, we are ready for the second wājib action of wuḍūʾ, which is washing the face. You must wash your face with water from the top to the bottom of your face, starting from where your hair starts to grow until the bottom of your chin. Can everyone show me what this might look like? (Wait and watch as students show you how the washing of the face should be done.)

SAY: After you’re done washing your face, you must do the third wājib action of wuḍūʾ, which is the washing of the arms, from the elbows to the fingertips. Again, the arms should be washed from the top to the bottom, making sure the whole arm gets wet. Boys should pour water from the back of the arm and girls should pour water from the front of the arm. Can you show me what this might look like? (Again, wait and watch as students show you how they should wash their arms.)

SAY: Now we can move on to the fourth wājib action of wuḍūʾ, which is the wiping or masḥ of the head. Masḥ rhymes with “bus,” but has an h sound at the end. I want all of you to practice pronouncing this word with me. (Practice pronouncing masḥ.)

SAY: Good. During the masḥ, the top of the head should be wiped. Take your fingers and wipe from the middle to the front. Can you show me what this might look like? (Again, wait and watch as students show you what the masḥ of the head looks like.)

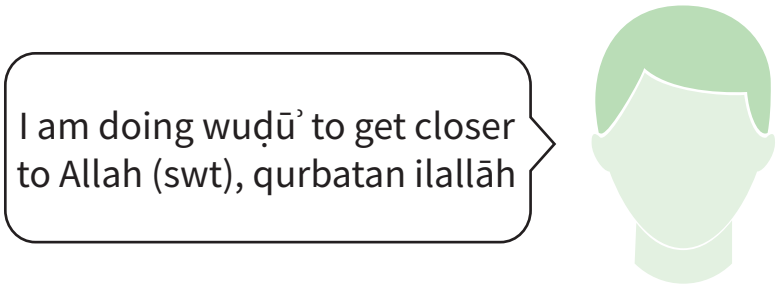
SAY: Good. Lastly, the fifth wājib action of wuḍūʾ is the wiping or masḥ of the feet. First, wipe the right foot with the right hand and then the left foot with the left hand, starting from the toes and ending at the ankles. Can you show me what this might look like? (Again, wait and watch as students show you what the masḥ of the feet looks like.)

At this time, do the GAME TIME, located in the TASK BAR. Students can then complete the ACTIVITY.

Lesson 2.3: Wājib Actions of Wuḍūʾ

1. Niyyah

Your niyyah (intention) must remain with you throughout your wuḍūʾ.



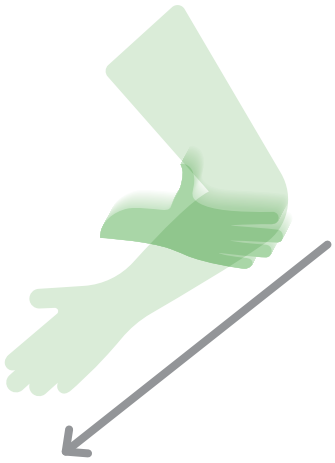
2. Washing the face

3. Washing the arms

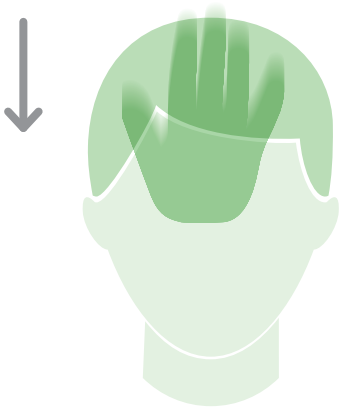
Wash the arms from top to bottom.

Boys: start from the back side of the arm

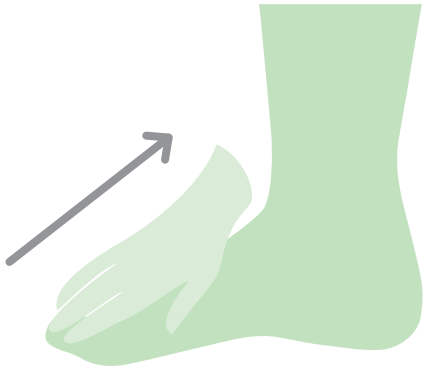
Girls: start from the front side of the arm



4. Wiping/Masḥ of the head



5. Wiping/ Masḥ of the feet



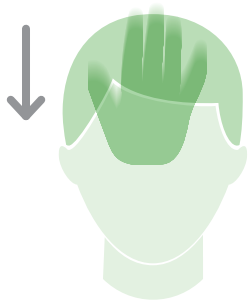
Activity 2.3: Number the Correct Order

Number the wājib actions of wuḍūʾ to show the right order:

1

I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh

4



2

5

3

Lesson 2.4: Wuḍūʾ Chart

1. Niyyah (wājib)

I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh

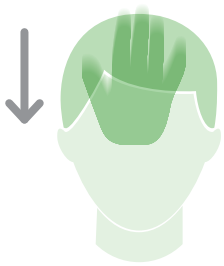
2. Washing the hands (mustaḥab)

3. Gargling 3 times (mustaḥab)

4. Taking water into the nostrils 3 times (mustaḥab)

5. Washing the face (wājib)

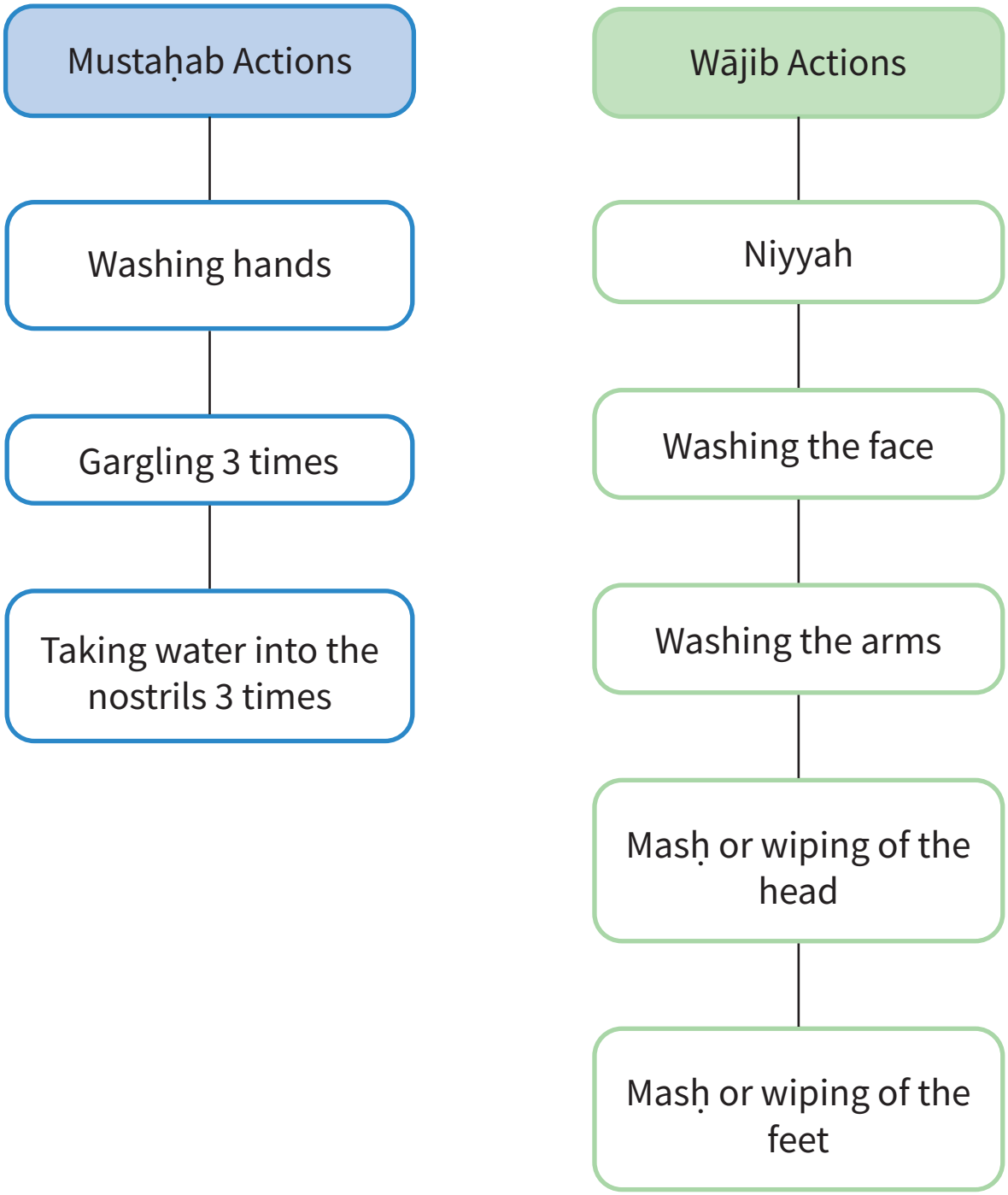
6. Washing the arms (wājib)



7. Masḥ or wiping of the head (wājib)

8. Masḥ or wiping of the feet (wājib)

Mustaḥab and Wājib Actions of Wuḍūʾ



Wuḍūʾ Demonstration

Practice wuḍūʾ in front of your teacher. As you go through the actions, your teacher will check off the things you do correctly or incorrectly on the checklist below to help you perfect your wuḍūʾ!

Action	Method	√	×
Preparation	• Remove all barriers (socks, lotion, watch, etc.)		
Niyyah	• Intention: you have to know why you are making wuḍūʾ and for Whom • Ex: "I am making wuḍūʾ to get closer to Allah, qurbatan ilallāh." • It must remain throughout the wuḍūʾ.		
Mustaḥabāt	• Washing hands • Gargling 3 times • Taking water into nostrils 3 times		
Washing the face	• Wash your face from the top to the bottom, starting from where your hair starts to grow until the bottom of your chin. • Pour the water from the forehead • Wipe the face downward from hairline to chin • Wipe the whole width of the face.		
Washing Right Arm	• Wash your right arm from the elbow to the fingertips, making sure the whole arm gets wet • Pour water above the elbow • Wipe the whole arm downward from top to bottom		
Washing Left Arm	• Wash your left arm from the elbow to the fingertips, making sure the whole arm gets wet • Pour water above the elbow • Wipe the whole arm downward from top to bottom • Close the tap before wiping your left arm for the last time		
Masḥ of the Head	• Once you have completed your left arm, do not take any additional water • Wipe with your right hand on the roots of the hair. It is recommended to wipe from the middle of the head to the front • Stop at the hairline; do not extend to the forehead		
Masḥ of the Feet	• Wipe the right foot with the right hand first, then left foot with left hand • Wipe starting from the toes and ending at the ankle		

Activity 2.4a: Correct the Sentence

The following sentences about wuḍūʾ have mistakes. Correct the mistakes and rewrite the sentences in the blank lines provided below.

1. You must do your niyyah for wuḍūʾ after completing wuḍūʾ.

   You must do your niyyah for wuḍūʾ before starting wuḍūʾ.

2. Wuḍūʾ must be done after every ṣalāh.

   Wuḍūʾ must be done before every ṣalāh.

3. We must carefully wash each body part in wuḍūʾ in any order we like.

   We must carefully wash each body part in wuḍūʾ in the correct order.

4. It is okay to use najis water for wuḍūʾ.

   It is not okay to use najis water for wuḍūʾ.

5. Masḥ of the feet is done before the masḥ of the head.

   The masḥ of the feet is after the masḥ of the head.

6. We must wash our face after we wash our arms.

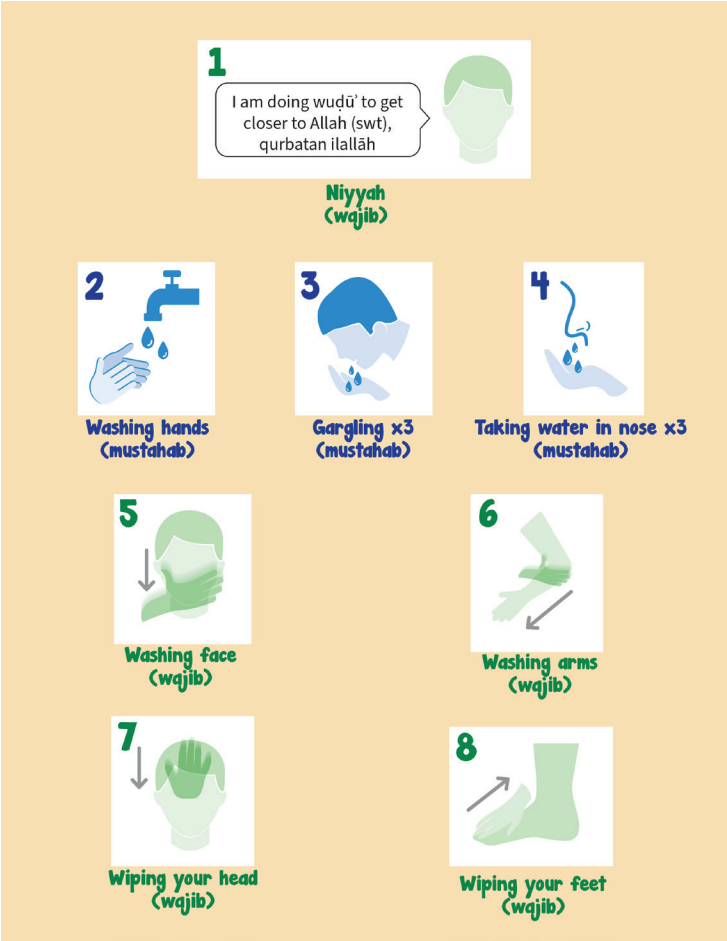
   We must wash our face before we wash our arms.

Activity 2.4b: Art Extension

Wuḍūʾ Chart

Materials:

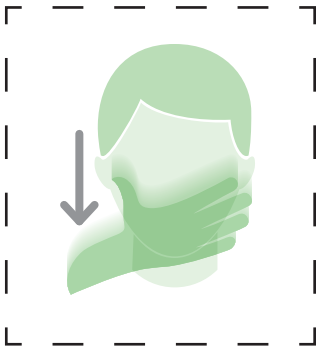
- Steps of wuḍūʾ template
- Scissors
- Glue
- Construction paper
- Markers
- Pencils

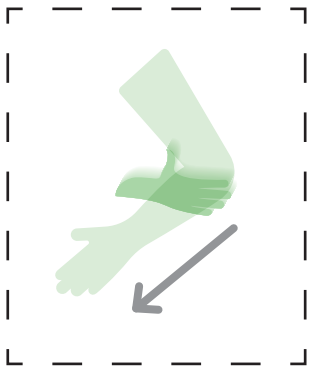


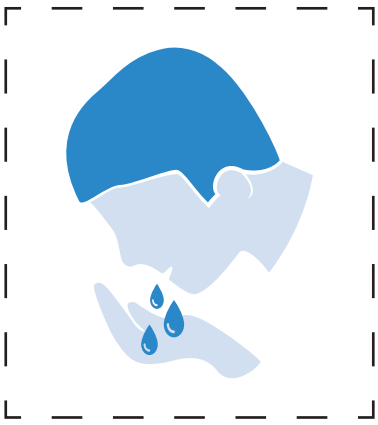
Procedure:

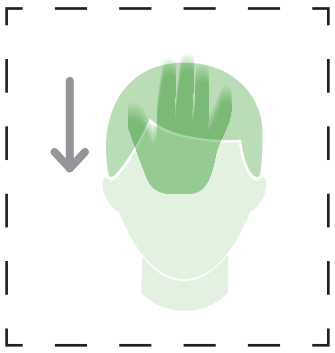
1. Cut out the pictures of the steps of wuḍūʾ seen on the next page.
2. Arrange the pictures on the construction paper in the correct order.
3. Glue the pictures to the paper.
4. Number each step and write the action. Write if it is mustaḥab or wājib.
5. For the mustaḥab actions, write how many times it is done.
6. Decorate it however you like.

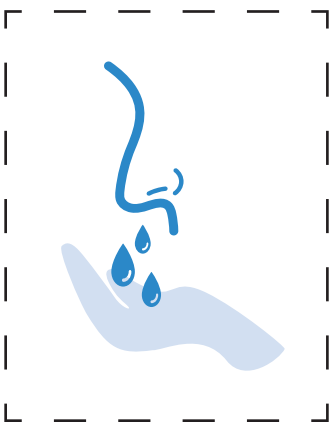
I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh











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CHAPTER 3:

ADHĀN AND IQĀMAH

Teaching Guide 3.1: Adhān & Iqāmah

TASK BAR

KEY WORDS

- Adhān أَذَان
- Iqāmah إِقَامَة
- Ṣalāh صَلَاة

READING

Students can follow along as the teacher recites the adhān and iqāmah.

GAME TIME

Have students sit in a circle and ask them to recite the adhān correctly in a group. Each student will say one line and the student sitting next to him or her will say the next line. For example, Student 1 starts off by saying, "Allāhu Akbar," and then Student 2 will also say "Allāhu Akbar," since we say this line 4 times. After the 4th student, the next student should say, "Ashhadu an-lā ilāha illallāh…" and you keep going in the circle. Repeat this several times so students get practice. Repeat until everyone recites the adhān.

ACTIVITY

PRACTICE AND REVIEW: Students will practice lines from the adhān & iqāmah and identify the differences.

In this lesson, students will learn about the call to prayer, the adhān, and the call to start prayer, the iqāmah, and learn how to recite them.

SAY: When the time of prayer has arrived, what do you usually hear? (Wait for answers. Some students may know the word adhān already.)

SAY: Someone will usually recite the adhān, or call to prayer. What is the purpose of adhān? (Wait for ideas.)

SAY: Good. The adhān is recited to remind people that it is time to pray and to call them together so that ṣalāh can be offered together. The iqāmah is usually recited right after the adhān. The iqāmah is the call to actually start the prayer. Let's listen to adhān together in Arabic. Listen carefully and see if you can figure out the meaning of some of the parts.

At this time, students can follow along with the READING, located in the TASK BAR. You can recite the adhān yourself, or play a recording of it, and they should follow along. When you play a recording, you can pause and repeat parts for students to reflect on.

SAY: Did anyone recognize any parts of adhān that may have been similar to the Shahādah?

Go over the meanings.

SAY: Now I want you to repeat the adhān after me. We should all learn to recite it. That way, if you are ever asked to recite the adhān before ṣalāh, you will know how to do it!

Have students repeat after you, and try your best to check for correct pronunciation. After practicing a few times, students can do the GAME TIME located in the TASK BAR for additional practice.

SAY: When someone recites the adhān, he/she should do so loudly and clearly so everyone can hear. If you hear the adhān, you should stop what you are doing and prepare for ṣalāh. If you are ready, then it is good to sit quietly and try to quietly repeat the words of the adhān along with the reciter. Remember to say ṣalawāt after hearing the name of the Prophet (ṣ)!

SAY: The iqāmah is a little bit different than adhān. Listen to the iqāmah carefully and see if you can spot the differences from the adhān.

Students can follow along with the READING. Recite the adhān and iqāmah for them and go over the meanings of the newer lines. Students can then do the ACTIVITY, located in the TASK BAR. Encourage students to also stand up and recite the entire adhān on their own for a prize.

Lesson 3.1: Adhān & Iqāmah

It is mustaḥab to recite the adhān (the call to prayer) and iqāmah (the second call to prayer) for the five daily prayers, whether you are reciting the prayer on time or as qaḍā (late), at home or while traveling, in health or in sickness, alone or in jamāʿah.

It is especially mustaḥab to recite the adhān and iqāmah before the Fajr and Maghrib prayers.

Out of the two, the iqāmah is recommended more.

Adhān

اَللّٰهُ اَكْبَرُ

1	Allah (swt) is the greatest!	4x

اَشْهَدُ اَنْ لا اِلٰهَ إِلَّا اللّٰه

2	I know that there is no god except Allah (swt)	2x

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه

3	I know that Muḥammad is the Messenger of Allah (swt)	2x

اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه

4	I know that ʿAlī is one who is close to Allah (swt)	2x

حَيَّ عَلَى الصَّلَاةِ

5	Hurry to ṣalāh	2x

حَيَّ عَلَى الْفَلَاحِ

6	Hurry to success	2x

حَيَّ عَلَى خَيرِ الْعَمَل

7	Hurry to the best action	2x

اَللّٰهُ اَكْبَرُ

8	Allah (swt) is the greatest!	2x

لاٰ اِلٰهَ إِلَّا اللّٰه

9	There is no god except Allah (swt)	2x

Iqāmah

The iqāmah is the call to start ṣalāh. When someone hears the iqāmah, they know that ṣalāh is about to begin. There are three main differences between the adhān and iqāmah:

1. The first اَللّٰهُ اَكْبَرُ is said only 2 times, not 4.

2. The last line لاٰ اِلٰهَ إِلَّا الله is said only 1 time and not 2.

3. After the 7th line - حَيَّ عَلَى خَيْرِ الْعَمَل ,

   you should say قَدْ قَامَتِ الصَّلَاة (x2) two times.

   This means *"Surely, stand for ṣalāh."*

Iqāmah

	اَللّٰهُ اَكْبَرُ	
1	Allah (swt) is the greatest!	2x
	اَشْهَدُ اَنْ لا اِلٰهَ إِلَّا اللّٰه	
2	I know that there is no god except Allah (swt)	2x
	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه	
3	I know that Muḥammad is the Messenger of Allah (swt)	2x
	اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه	
4	I know that ʿAlī is one who is close to Allah (swt)	2x
	حَيَّ عَلَى الصَّلَاةِ	
5	Hurry to ṣalāh	2x
	حَيَّ عَلَى الْفَلَاحِ	
6	Hurry to success	2x
	حَيَّ عَلَى خَيرِ الْعَمَل	
7	Hurry to the best action	2x
	قَدْ قَامَتِ الصَّلَاة	
8	Stand up for the prayer	2x
	اَللّٰهُ اَكْبَرُ	
9	Allah (swt) is the Greatest!	2x
	لاٰ اِلٰهَ إِلَّا اللّٰه	
10	There is no god except Allah (swt)	1x

Activity 3.1: Practice and Review

Learn the extra line that is in the iqāmah, but not the adhān:

قَدْ قَامَتِ الصَّلَاةُ

1. Write down the other differences between the adhān and iqāmah.
   - The first اَللّٰهُ اَكْبَرُ is said only 2 times, not 4.
   - The last line لَا اِلٰهَ إِلَّا الله is said only 1 time and not 2.
   - In between the 7th line حَيَّ عَلَى خَيْرِ الْعَمَل and the 8th line, you should say قَدْ قَامَتِ الصَّلَاةُ 2 two times. Thich means “Surely, stand for ṣalāh.”

2. Practice the whole iqāmah (the page before) and underline the differences from the adhān on it.

CHAPTER 4:

ṢALĀH (PRAYERS)

Teaching Guide 4.1: Ṣalāh

TASK BAR

KEY WORDS

- Ṣalāh صَلَاة
- Rakʿah رَكْعَة
- Fajr فَجر
- Ẓuhr ظُهر
- ʿAṣr عَصر
- Maghrib مَغْرِب
- ʿIshāʾ عِشَاء

READING

Students can follow along with the reading on ṣalāh.

GAME TIME

Have students sit in a circle and say the name of any of the daily prayers. Then a student should say the name of the prayer that comes after it and the student sitting next to him or her should say the prayer that comes after that. This will help them remember the names of the daily prayers in order.

ACTIVITIES

NAMES OF ṢALĀH: Students will write the names of the daily ṣalāh and the number of rakaʿāt in each.

ART EXTENSION: Students will make ṣalāh chatter boxes as a fun way to learn about ṣalāh.

In this lesson, students will learn more about the five daily prayers.

SAY: Our Prophet (ṣ) has said that the best of actions is ṣalāh. Does anyone know what ṣalāh means? (Wait for answers until "praying" is mentioned.)

SAY: Good! Ṣalāh means prayer, or a special way of talking to Allah (swt). In this chapter, we are going to learn about ṣalāh.

Students can now turn to the READING, located in the TASK BAR.

SAY: Prophet Muḥammad (ṣ) said, "Anyone who does not give importance to prayers is not of my true followers." Ṣalāh is a way of talking to Allah (swt) that has been taught by our Prophet (ṣ). It is a special way of praying, just like wuḍūʾ is a special way of cleaning ourselves. When we are offering ṣalāh, we should think only about Allah (swt) and should pray slowly and clearly. Talking to our friends is not allowed during ṣalāh. Does anyone know how many times Muslims should offer ṣalāh in one day? (Students will probably be able to say five.)

SAY: Yes, Muslims should offer ṣalāh or pray five times a day. Allah (swt) has given us five ṣalāh that should be offered at different times of the day. Each ṣalāh has a different name. It is important for us to review the names of the different ṣalāh and how many rakaʿāt each one has. Can anyone name the five different ṣalāh Muslims offer everyday? (Wait for student responses. Students may be able to say the names of the prayers, probably not in order.)

SAY: Good try! The names of the five ṣalāt are Fajr, Ẓuhr, ʿAṣr, Maghrib, and ʿIshāʾ. Can you repeat the names of the ṣalāh after me?

Say each prayer name again and have students repeat the name after you. Check students' pronunciation; be especially cautious of "Ẓuhr," which is pronounced with a "ظ" or "ẓ" in the beginning. The name of this ṣalāh is NOT "Zuhr," and substituting the "Ẓ" with "Z" changes the name of the ṣalāh altogether.

At this time, you can do the GAME TIME activity, located in the TASK BAR.

SAY: Each prayer has a different number of rakaʿāt. A rakʿah is a part of the prayer that is repeated a certain number of times. Every time you stand up, a new rakʿah begins. This number is different for each ṣalāh. We pray a total of 17 rakaʿāt in a day. Repeat the number of rakaʿāt in each prayer after me:

- Fajr has 2 rakaʿāt
- Ẓuhr has 4 rakaʿāt
- ʿAṣr has 4 rakaʿāt
- Maghrib has 3 rakaʿāt
- ʿIshāʾ has 4 rakaʿāt

At this time, students can work on the ACTIVITIES, located in the TASK BAR.

Lesson 4.1: Ṣalāh

Muslims pray to Allah (swt) five times a day. We offer our five prayers (ṣalāh) before dawn, after noon, and after sunset.

Prophet Muḥammad (ṣ) has said,

“Anyone who does not give importance to prayers is not of my true followers.”

Ṣalāh is a way of talking to Allah (swt) that has been taught by our Noble Prophet (ṣ). It is a special way of praying, just like wuḍūʾ is a special way of cleaning ourselves. When we are performing ṣalāh, we should think only about Allah (swt) and should pray slowly and clearly. Playing and talking to our friends is not allowed during ṣalāh.

Each prayer has a different number of rakaʿāt. A rakʿah is a part of the prayer that is repeated a certain number of times. Every time you stand up, a new rakʿah begins. This number is different for each ṣalāh. We pray a total of 17 rakaʿāt in a day:

- Fajr has **2** rakaʿāt
- Ẓuhr has **4** rakaʿāt
- ʿAṣr has **4** rakaʿāt
- Maghrib has **3** rakaʿāt
- ʿIshāʾ has **4** rakaʿāt

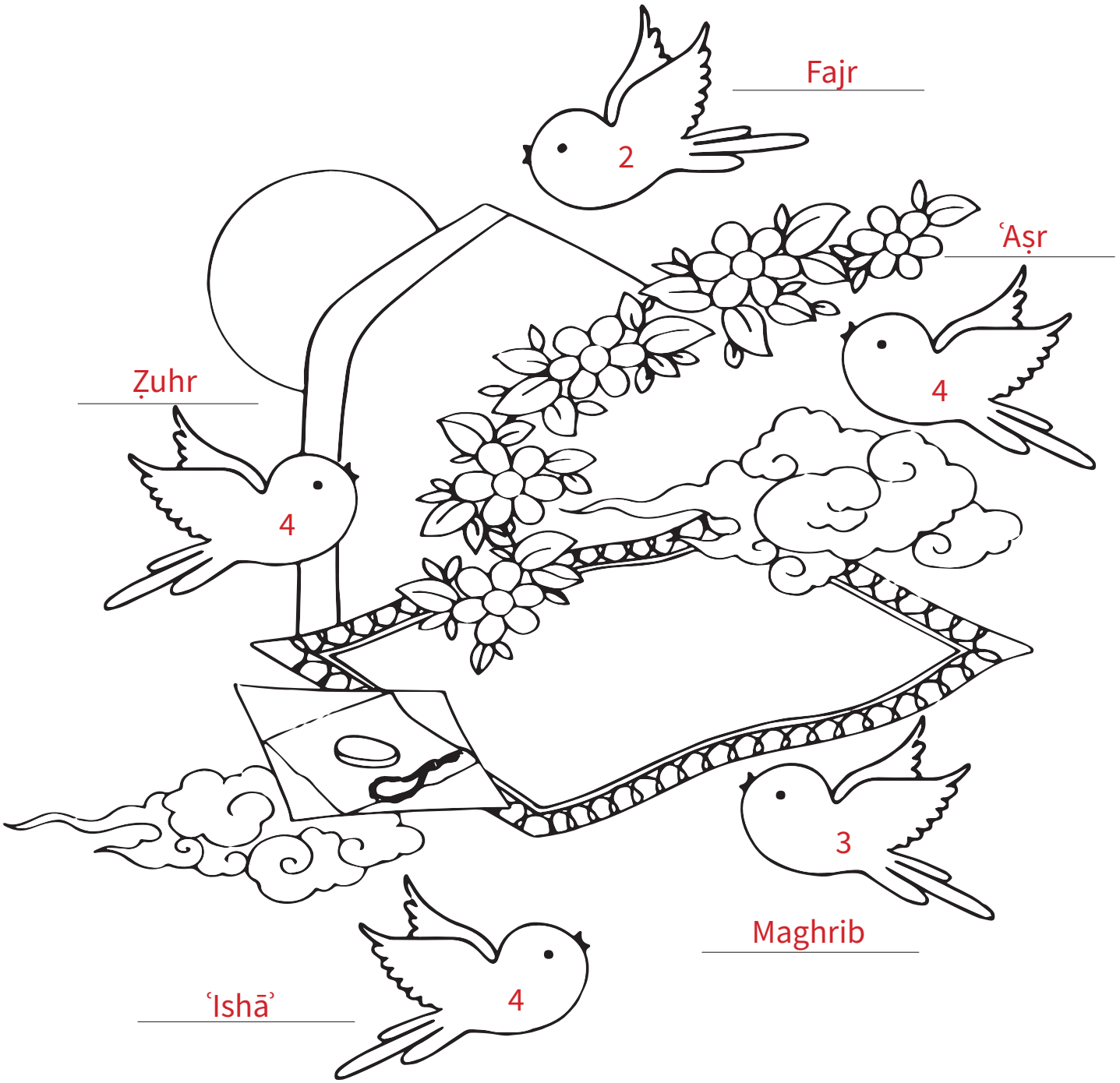
Here is an easy way to remember the number of rakaʿāt in each of the daily ṣalāh.

Allah’s Phone Number:

2-4-4-3-4

Activity 4.1a: Names of Ṣalāh

Write the names of each ṣalāh on the spaces provided and the number of rakaʿāt for each ṣalāh on the birds. Then, color the picture.



Activity 4.1b: Art Extension

Ṣalāh Chatter Boxes

Materials:

- Square paper (or template)
- Scissors
- Pencils
- Markers

Procedure:

1. Take a square piece of paper, or use the template on the next page.
2. Next, fold the paper corner to corner in half diagonally, making a triangle.
3. Then, fold that triangle corner to corner in half to make a smaller triangle. When you unfold the paper, you should see an “X” crease.
4. Now, fold the corners to the center of the square, where the “X” crosses. This will make a smaller square.
5. Flip the paper over.
6. Again, fold the corners to the center of the square, where the “X” crosses.
7. Fold and unfold the bottom edge of the square to the top edge.
8. Fold and unfold the left edge of the square to the right edge.
9. Push the four corners of your square to the center and then slide 4 fingers into the flaps of the chatter box.
10. Once you have made the chatter box, you can add whichever colors and numbers you want on the tabs. On the inside, you can write questions about ṣalāh. You can come up with your own or use from the samples below:
    - What does “Alḥamdulillāhi rabbil ʿālamīn” mean?
    - What are the differences between the adhān and iqāmah
    - How many total rakaʿāt are there in ṣalāh?
    - What must we do before performing ṣalāh?

YELLOW
1
2
BLUE
8
3
7
4
GREEN
6
5
RED

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Teaching Guide 4.2: Actions of Ṣalāh

TASK BAR

ILLUSTRATION

Students can turn to the "Actions of Ṣalāh" illustration and follow along while the teacher is explaining.

FLASH CARDS

Students can create cards that have the different positions of ṣalāh. They can then put these cards in sequential order to help them remember the order of the different positions in ṣalāh.

In this lesson, students will learn to identify the different positions in prayer and the basic meaning behind each position. There will not be too much emphasis on the specific rules because prayer is not yet obligatory for students in 2nd grade.

SAY: Now that you know the names of the different ṣalāt, we are going to learn the different positions or movements in ṣalāh. How many of you have seen a Muslim offering ṣalāh before? Can you tell me what kind of different things a person does during ṣalāh? (Wait for students to recall the different positions they have seen Muslims performing during prayers.)

Students can turn to the ILLUSTRATION, located in the TASK BAR.

SAY: Good. Every position in ṣalāh has been taught to us by our Prophet (ṣ) and has a special meaning. Each position has a name as well. Let us begin from the start of ṣalāh and go through all the positions that need to be done during ṣalāh. After this, the next time you see a Muslim pray, you should be able to name the different positions! Does anyone know the first thing Muslims do when they begin their ṣalāh? (Wait for different ideas.)

SAY: When Muslims begin their ṣalāh, the first thing they do after their niyyah is raise their hands up by their ears with their palms facing forward and they say "Allāhu Akbar." Does anyone remember what "Allāhu Akbar" means? (Wait for answers until "Allah (swt) is the Greatest" is mentioned.)

SAY: "Allāhu Akbar" means Allah (swt) is the Greatest. When a Muslim begins prayer, they remind themselves that nothing is more important to Allah (swt), and that they should focus on talking to Him. When they put their hands up to their ears and then bring them down to their thighs, they are pushing away everything else they think is important other than Allah (swt)! This is called "takbīratul iḥrām." Can everyone say "takbīratul iḥrām" with me? (Have students repeat after you). Does anyone want to come and demonstrate this position? (Wait for volunteers. If no one volunteers, show the students what takbīratul iḥrām looks like.)

SAY: After takbīratul iḥrām, a person who is praying stays standing up. This position is called qiyām, which means standing. When a person is praying and is in the position of qiyām, who is he or she standing in front of? (Wait for students to say "Allah (swt).")

SAY: Good. In qiyām, Muslims stand in front of Allah (swt) and recite Sūrah al-Fātiḥah and another (short) sūrah from the Qurʾān. They should focus on what they are saying because they are talking to Allah (swt). In qiyām, one should not look around, talk to other people, or play with their clothes. They should be very still and look down with respect for Allah (swt). Can everyone stand up and show me how one should stand in qiyām?

Watch students stand in qiyām and point out the things they are doing correctly, such as looking down, staying still, etc.

TASK BAR

GAME TIME

Students will play "Prophet Says." Call out different commands like "Prophet says do sajdah." Students should demonstrate that particular position of ṣalāh. If they do the wrong one, then they are out. Then, throw in some commands without prefacing it with "Prophet says," like "Do rukūʿ." Students should NOT perform that position, because you didn't say "Prophet (ṣ) says." If they go into rukūʿ anyway, they are out.

ACTIVITIES

MATCHING: Students will match the position of prayer to its name by drawing lines.

NUMBERING: Students will number the actions of ṣalāh in the correct order.

POSITIONS OF ṢALĀH: Students will write the name of the ṣalāh positon next to the correct picture.

DEMONSTRATION

Students will watch and follow the teacher demonstrate a two-rakaʿāt ṣalāh.

SAY: After qiyām, the next position is rukūʿ, which means bowing. Can everyone say "rukūʿ" with me? (Have the students repeat after you).

SAY: Good! When we bow, we are putting our heads low before Allah (swt) to show that He deserves all of our respect. Sometimes, you may have seen people on TB bowing to kings or queens. In Islam, we save this position only for Allah (swt). It is important to respect people, too, but the position of rukūʿ, or bowing your head, is truly only for Allah (swt). Can everyone stand up and show me how to bow in rukūʿ?

Watch students bow in rukūʿ and point out the things they are doing correctly, such as having their back straight, looking down, etc.

SAY: After rukūʿ, people stand back up in qiyām for just a little bit before they go into the next position, which is sujūd or sajdah. This is a very special position because it is said that if you want to be very close to Allah (swt), then this is the position you need to be in! In sujūd, we put our head, hands, and feet on the floor to show that we are nothing without Allah (swt) and are always in need of His blessings. When you are on the floor, you cannot get any lower, and this is to show our position before Allah (swt), the High! Can everyone show me how to perform sajdah?

Watch students prostrate in sajdah and point out things they are doing correctly, such as having their palms, big toes, and forehead touch the floor.

SAY: Sujūd is very special and performed two times in one rakʿah of prayer! When you go to sajdah, seven parts of your body must touch the ground: the forehead, both hands, both knees, and both big toes. After the second sajdah, we sit up in the position of julūs or jalsah. This is a sitting position, where our knees are bent and we sit up straight on our feet with hands on our thighs. Sometimes in julūs, we say a part of the Shahādah, which we learned before. We say that there is no god except Allah (swt) and that Muḥammad (ṣ) is the Messenger of Allah (swt). This is called tashahhud. After tashahhud, we also say the ṣalawāt. In the last julūs of the prayer, after the tashahhud, we also send our "salāms" or greetings. Can you show me how to sit in julūs?

Watch students sit in julūs and point out things that are good to do while in julūs, such as sitting up straight, putting hands on the thighs, looking down at the turbah, etc.

SAY: We talked about all the wājib, or necessary, parts of prayer. There is one position in ṣalāh that we haven't talked about yet. This position is something that is mustaḥab, which means that we don't have to do it, but we get extra reward for doing it. It is called qunūt, and it is the time when we put our hands out like we are begging for something. This is the time that we can ask or beg Allah (swt) for anything! So, if someone doesn't do this part of the prayer, it is they who will miss out! When we put our hands out like we are begging, we know that it is only Allah (swt) who can give us whatever we are asking for. Can everyone show me how to do qunūt?

Watch students raise their hands in qunūt.

At this time, complete the GAME TIME, ACTIVITIES, and DEMONSTRATION, located in the TASK BAR.

Lesson 4.2: Actions of Ṣalāh (Boys)

1. Takbīratul Iḥrām

2. Qiyām

3. Rukūʿ

4. Qiyām

5. Sajdah

6. Julūs

7. Sajdah

8. Julūs

9. Qiyām

10. Qunūt

11. Rukūʿ

12. Qiyām

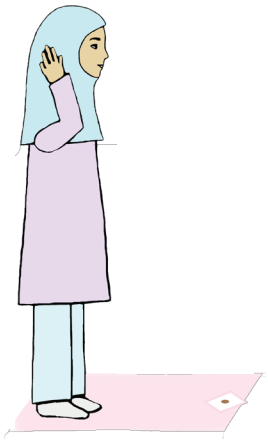
13. Sajdah

14. Julūs

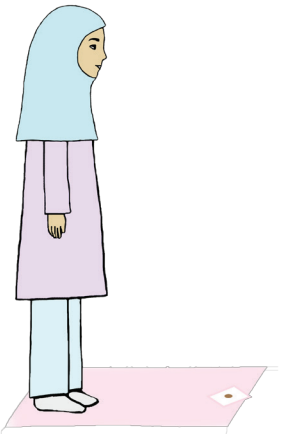
15. Sajdah

16. Julūs/ Tashahhud/ Salām

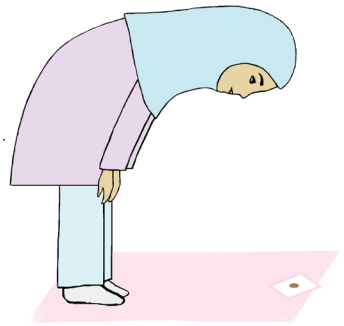
Lesson 4.2: Actions of Ṣalāh (Girls)



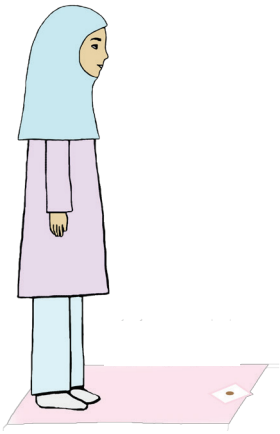
1. Takbīratul Iḥrām



2. Qiyām

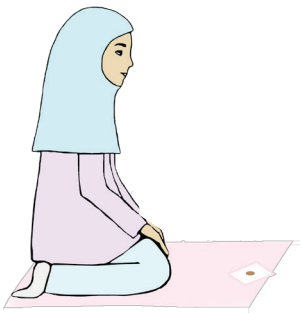


3. Rukūʿ



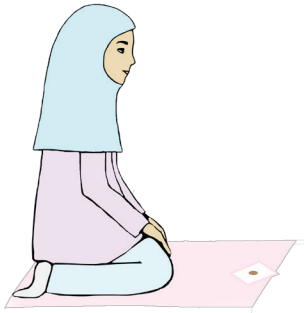
4. Qiyām

5. Sajdah

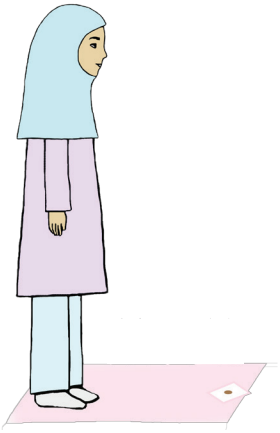


6. Julūs

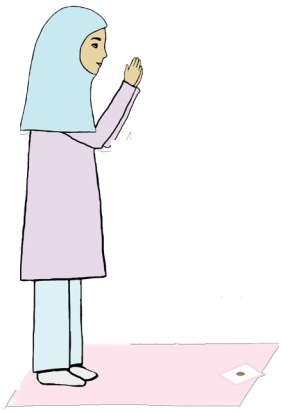
7. Sajdah



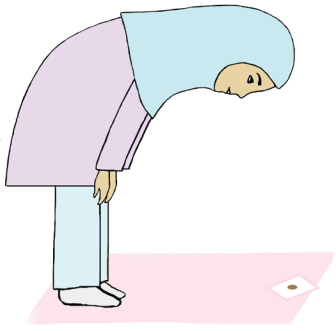
8. Julūs



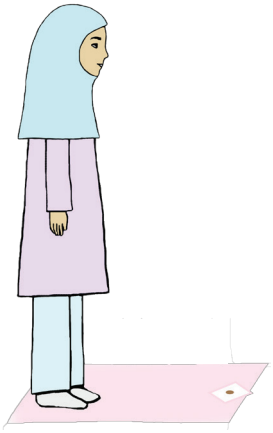
9. Qiyām



10. Qunūt

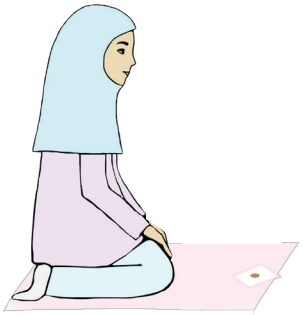


11. Rukūʿ



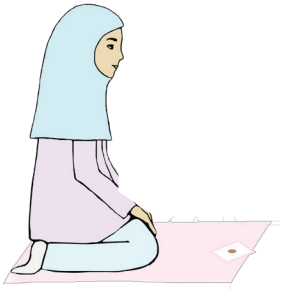
12. Qiyām

13. Sajdah



14. Julūs

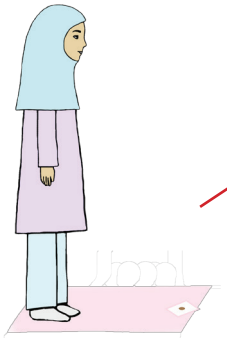
15. Sajdah

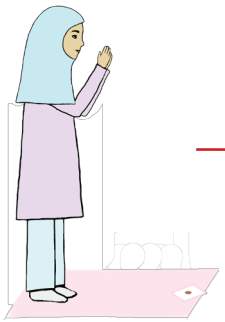


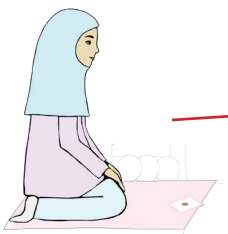
16. Julūs/ Tashahhud/ Salām

Activity 4.2a: Naming the Positions

For every position of prayer, match the name with the drawing.







Qiyām

Takbīratul Iḥrām

Sujūd/Sajdah

Qunūt

Rukūʿ

Julūs/Tashahhud

Activity 4.2b: Number the Correct Order

Number the actions of ṣalāh in their correct order.

2

1

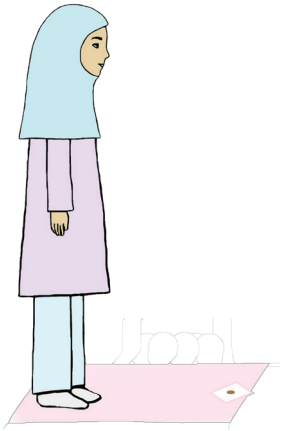
4

3

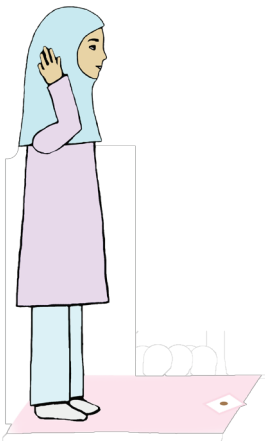
5

Activity 4.2c: Positions of Ṣalāh

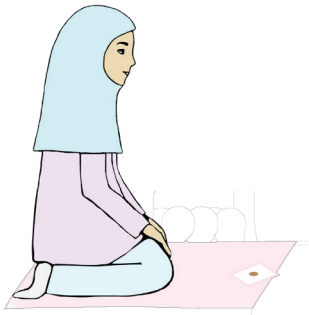
Next to each picture, write the name of the correction position of ṣalāh.



Qiyām

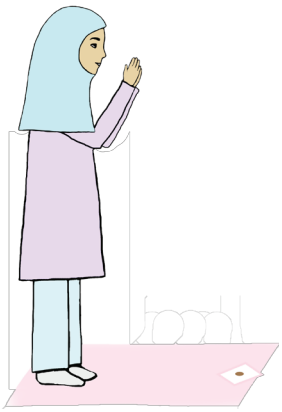


Takbīratul Iḥrām

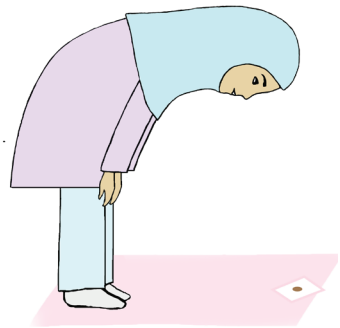


Julūs/Tashahhud

Sujūd/Sajdah



Qunūt



Rukūʿ

Teaching Guide 4.3: The Place of Ṣalāh

TASK BAR

READING
Students can follow along with the teacher by turning to "The Place of Ṣalāh" reading page.

ACTIVITY
MULTIPLE CHOICE: Students will answer questions about the place of ṣalāh.

POSTER
Students should make a "Place of Ṣalāh" poster in which they include the conditions for a place of prayer. They can draw picture to illustrate their thoughts.

In this lesson, students will learn about the conditions of the place where ṣalāh is offered.

SAY: We have learned a lot about ṣalāh so far! We have learned the different names and position of ṣalāh. Today, we are going to learn about the places where we can offer our ṣalāh. Where are some places you normally see people offer their ṣalāh? (Wait for answers.)

SAY: Great answers! Let's learn where we can and cannot offer our ṣalāh.

At this time, students can turn to the READING, located in the TASK BAR.

SAY: Islam teaches us that we have to respect things that belong to others and should not use them without their owner's permission. We have to remember this all the time, especially when we perform our ṣalāh. This is why the place where you want to pray must either be yours, such as your house, or you must have the permission of the owner to pray there, such as your friend's house. If the place does not belong to you and you do not have the owner's permission to pray there, then your ṣalāh is bāṭil (invalid). You don't need permission to pray in public places, like the park or an airport. You also don't need to ask for permission if you know someone is letting you pray, like if you go to a friend's house and you pray together. If you go to a masjid, you do not need anyone's permission to perform your ṣalāh there. Does anyone want to guess why? (Wait for ideas.)

SAY: Good. The masjid is the house of Allah (swt) and belongs to Him. He has given all Muslims permission to pray in His home. The masjid is built for praying to Allah (swt). There is one more thing to remember when it comes to the place where we pray. Does anyone want to guess what it is? (Wait for ideas.)

SAY: Allah (swt) wants us to pray in a clean place. It is good to have a special area in your home where you always pray. It is good to always keep that area clean and ṭāhir. Does anyone remember what things can make your place of prayer najis? (Wait for ideas.)

SAY: Good. Any najāsah on your prayer clothes or place of prayer can make your ṣalāh invalid or bāṭil. This could be urine, stool, a lot of blood, the hair of a dog, or anything else that is najis. We can pray outside, or in a public place, as long as it's ṭāhir, like in a park, on the grass, or on a sidewalk. Just be sure to pick a place that isn't on a busy pathway, and has enough room for you to perform your rukūʿ and sajdah.

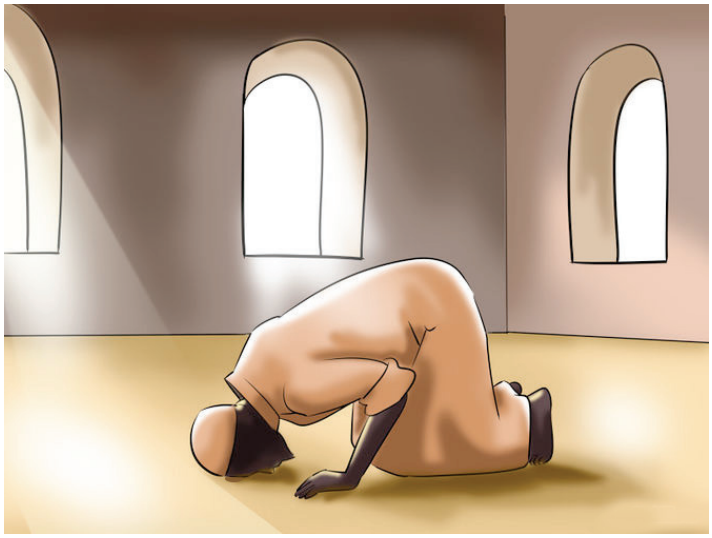
At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 4.3: The Place of Ṣalāh

Islam teaches us that we have to respect things that belong to others and should not use them without their owner's permission. We have to remember this all the time, especially when we perform our ṣalāh.

This is why the place where you want to pray must either be yours, such as your house, or you must have the permission of the owner to pray there, such as your friend's house. If the place does not belong to you and you do not have the owner's permission to pray there, then your ṣalāh is bāṭil (invalid).

You don't need permission to pray in public places, like the park or an airport. You also don't need to ask for permission if you know someone is letting you pray, like if you go to a friend's house and you pray together.



If you go to a masjid, you do not need anyone's permission to perform your ṣalāh there. Why?

The masjid is the house of Allah (swt) and belongs to Him. He has given all Muslims permission to pray in His home. The masjid is built for praying to Allah (swt).

Also, remember that Allah (swt) wants us to pray in a place that is ṭāhir and clean.
It is good to have a special area in your home where you always pray. It is good to always keep that area clean and ṭahir. We can pray outside, or in a public place, as long as it's ṭāhir, like in a park, on the grass, or on a sidewalk. Just be sure to pick a place that isn't on a busy pathway, and has enough room for you to perform your rukūʿ and sajdah.

Activity 4.3: Multiple Choice

Circle the correct answer.

1. Allah (swt) wants us to pray in a _____ place.
   a. Big
   b. Clean
   c. Fun

2. A _____ is the place we pray with other Muslims.
   a. School
   b. Masjid
   c. Museum

3. If you want to pray your ṣalāh at your friend's house, you'll need _____ permission.
   a. Allah's
   b. Your teacher's
   c. Your friend's parents'

4. You don't need to have permission to perform your ṣalāh in _____.
   a. the masjid
   b. your friend's house
   c. a restaurant

Teaching Guide 4.4: The Direction of Ṣalāh

TASK BAR

READING
Students can follow along with the teacher by turning to "The Qiblah" reading page.

ACTIVITIES
COLORING: Students can color a picture of the Kaʿbah as a reference for the qiblah.

QURʾĀN CONNECTION: Students will learn an āyah of the Qurʾān related to the qiblah, and color the picture.

MOSAIC KAʿBAH
You can give students black and yellow construction paper. They must cut out little squares and paste them together to create a mosaic Kaʿbah.

In this lesson, students will learn about the direction we face during ṣalāh, the qiblah, which is the Kaʿbah.

SAY: So far, We have learned a lot about ṣalāh. We have learned the names of the prayers, the positions of ṣalāh, and the conditions for the place where we offer ṣalāh. Today, we are going to learn about the direction we should face when we are offering our ṣalāh. Does anyone know what direction this must be? (Wait for answers.)

At this time, students can turn to the READING page located in the TASK BAR.

SAY: The direction that all Muslims should face during ṣalāh is called the qiblah. The qiblah is the Kaʿbah, which is in the city of Mecca in Saudi Arabia. Does anyone want to guess why we should face the Kaʿbah? (Wait for ideas.)

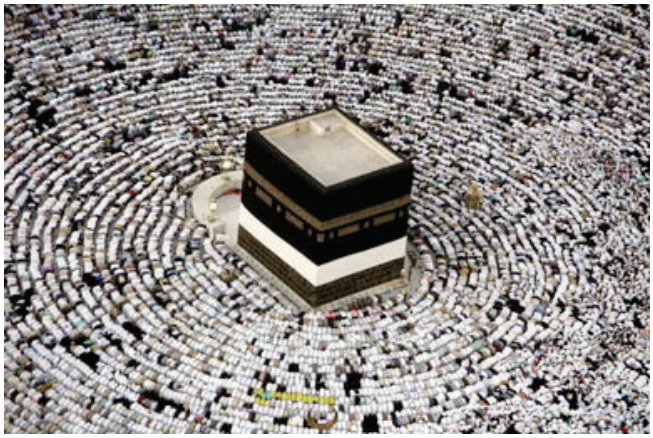
SAY: Allah (swt) has said that all of the Muslims are brothers and sisters of one another; they are all equal in the eyes of Allah (swt), and they all believe in and worship one God. So, Allah (swt) has commanded that all the Muslims should face the same direction at the time of prayer. He has chosen the Kaʿbah as the direction for prayer.

Just imagine how funny it would look if four Muslims were praying in the same room, and each was facing a different direction! It is wājib for all Muslims to face the direction of the Kaʿbah in ṣalāh. It is also a sign of Muslim brotherhood and sisterhood.

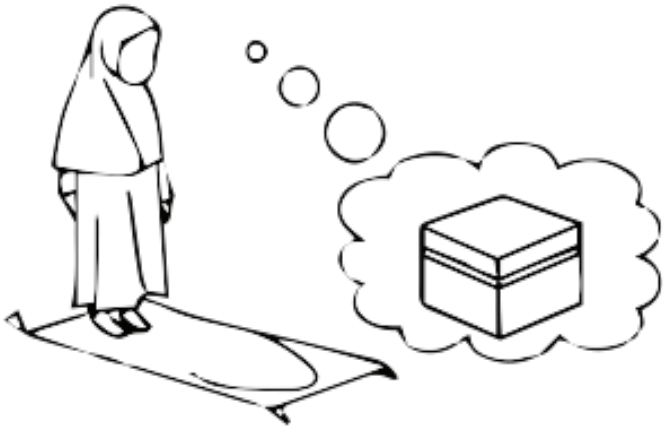
At this time, you can do the ACTIVITIES, located in the TASK BAR.

Lesson 4.4: The Qiblah

The direction that all Muslims should face during ṣalāh is called **the qiblah**. The qiblah is the Kaʿbah, which is in the city of Mecca in Saudi Arabia.



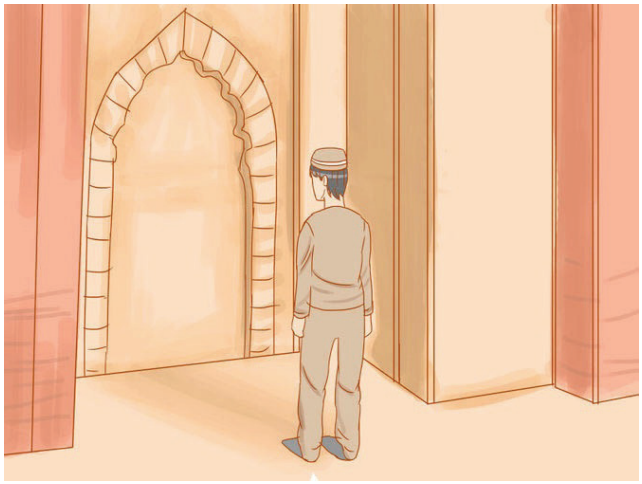
Why Should We Face the Kaʿbah?



Allah (swt) has said that all of the Muslims are brothers and sisters of one another; they are the same in their relationship to their God, and they all believe in and worship one God. And so, Allah (swt) has commanded that all the Muslims should face in one direction at the time of prayer. He chose the Kaʿbah as the direction for prayer.

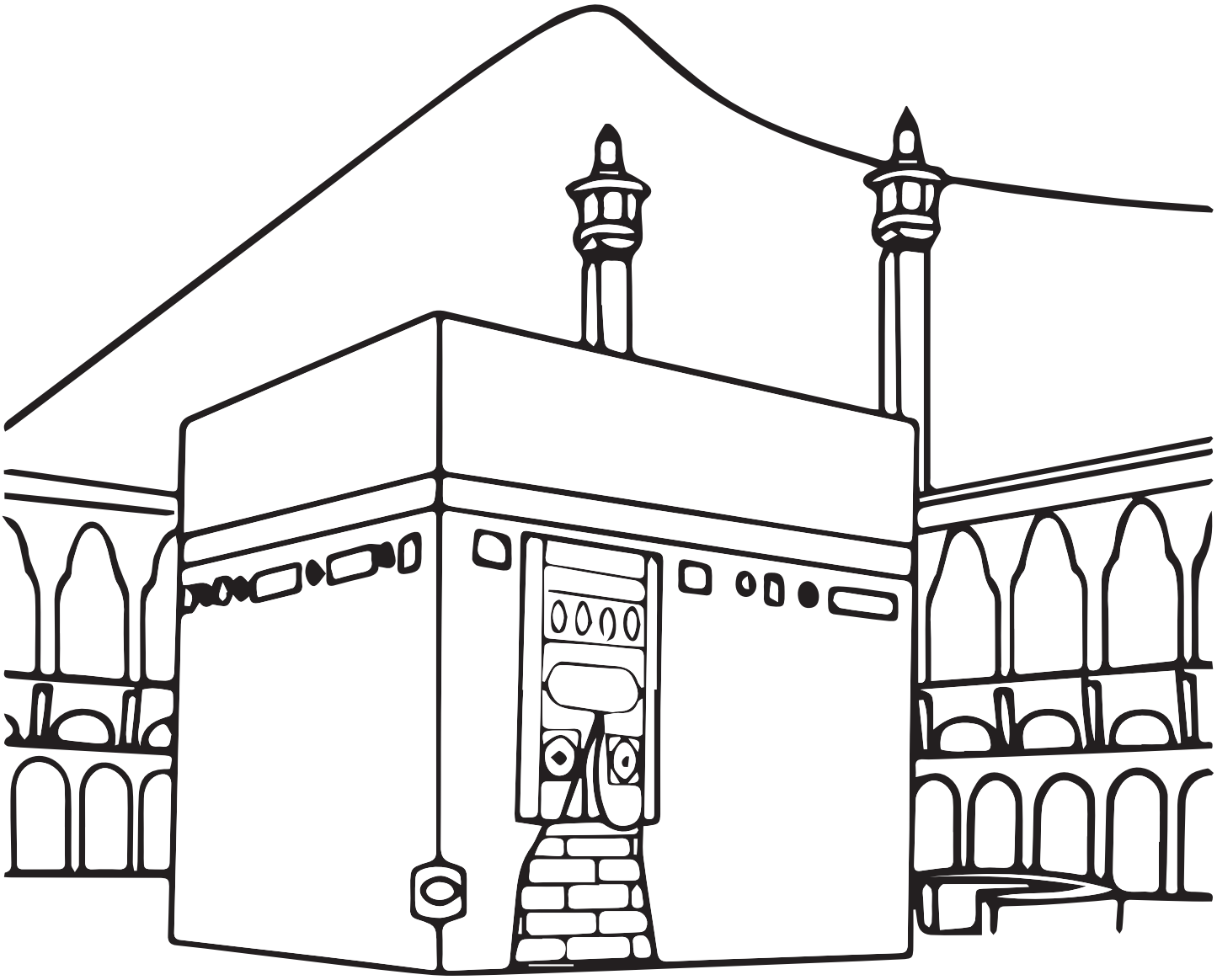
Just imagine how funny it would look if four Muslims were praying in the same room, and each was facing a different direction!

It is wājib for all Muslims to face the direction of the Kaʿbah in ṣalāh. It is also a sign of Muslim brotherhood and sisterhood.



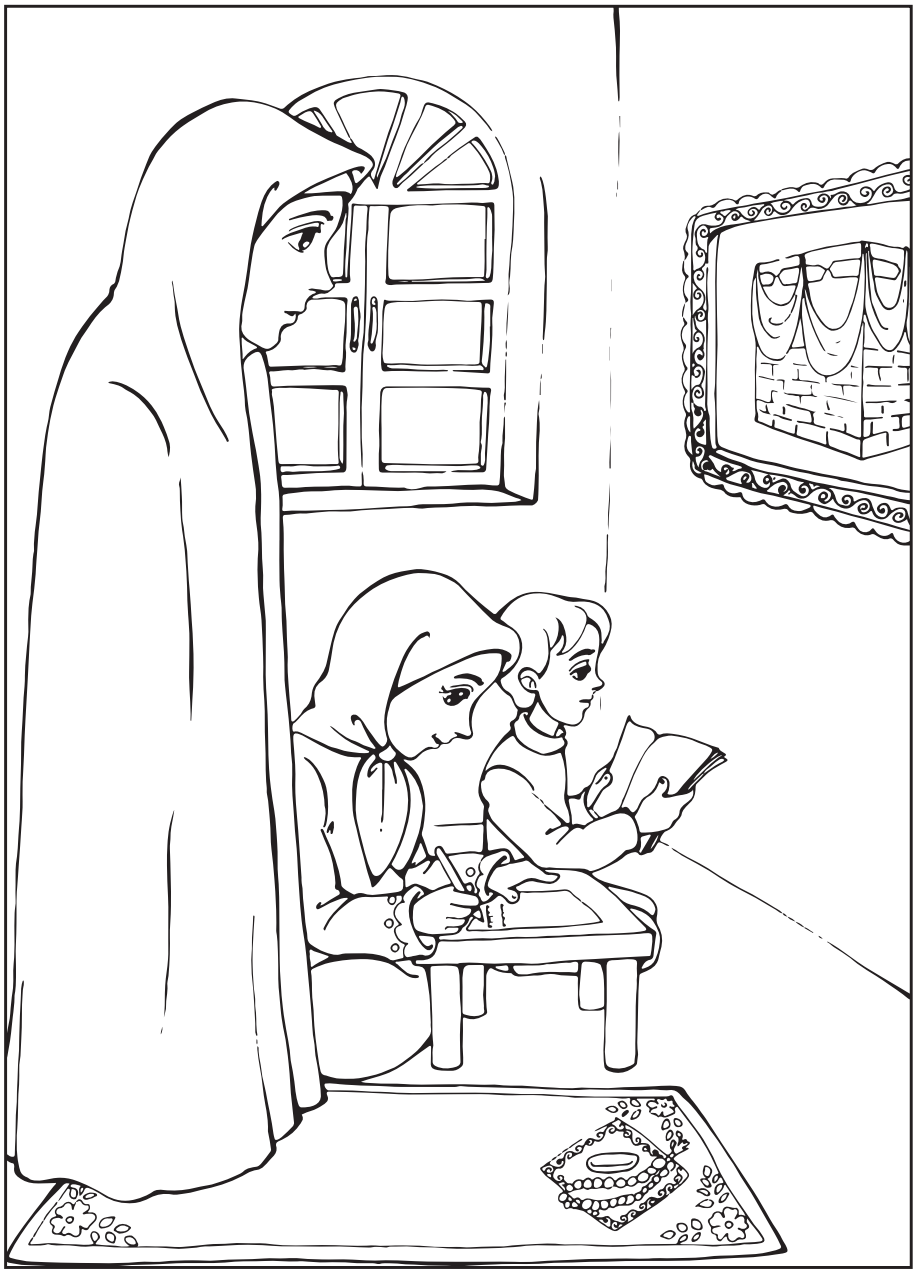
Activity 4.4a: Coloring

Color the Kaʿbah, the qiblah of the Muslims.



Activity 4.4b: Qurʾān Connection

THE QIBLAH



So turn your face in the direction of Masjid al-Ḥarām

Sūrah al-Baqarah, Verse 149 (2:149)

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

Fawalli wajhaka shaṭral-masjidil-ḥarām

Teaching Guide 4.5: Tasbīḥ

TASK BAR

READING
Students can follow along with the teacher by turning to the "tasbīḥ" reading page.

ACTIVITY
FILL IN THE BLANKS: Students will answer questions from the lesson.

TASBĪḤ PROJECT
Students can use beads and string to make their own tasbīḥs.

In this lesson, students will learn about the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa).

Students can turn to the READING, located in the TASK BAR.

SAY: Sayyidah Fāṭimah Zahrāʾ (ʿa) was an excellent role model. She used to work hard at home doing chores and taking care of her children. Due to constantly working, though, she had become very tired. Her hands were blistered from constant grinding, her neck had become sore from carrying water, and her clothes had become dirty from sweeping the floor. Prophet Muḥammad (ṣ) had recently received many servants from some place, so Imām ʿAlī (ʿa) suggested to his wife that she should visit her father and ask for a helper in the home. Sayyidah Fāṭimah (ʿa) went to visit her father, Prophet Muḥammad (ṣ), but she could not speak to him since he was surrounded by many people.

The next day, Prophet Muḥammad (ṣ) went to the house of his beloved daughter and asked her why she wanted to see him. Imām ʿAlī (ʿa) told the Prophet (ṣ) the whole story and said that Sayyidah Fāṭimah (ʿa) had gone to him for his advice.

The Prophet (ṣ) advised his daughter, "Fear and remember Allah (swt), Fāṭimah (ʿa). Complete your duties to Allah (swt) and keep doing your housework."

Then, Prophet Muḥammad (ṣ) said he would give her something that would be much better than a helper or anything else she could wish for in this world. He gave Sayyidah Fāṭimah (ʿa) the very valuable gift of the tasbīḥ. He told her that when she is going to bed at night, she should recite the following:

34 times	Allāhu Akbar	Allah (swt) is the Greatest
33 times	Alḥamdulillāh	All praise is for Allah (swt)
33 times	Subḥānallāh	Glory be to Allah (swt)

By reciting this tasbīḥ, the Prophet (ṣ) explained, she would gain the energy to do her work. This would be much better than having a helper. Sayyidah Fāṭimah (ʿa) replied, "If that is what Allah (swt) and His Prophet (ṣ) want, then that is what I will do."

This tasbīḥ is now known as the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa). It is recommended to recite this tasbīḥ after every ṣalāh. The ṣalāh is like a beautiful flower, and the tasbīḥ of Sayyidah Fāṭimah (ʿa) gives that beautiful flower a beautiful scent. So, after every ṣalāh, we should recite the tasbīḥ of Sayyidah Fāṭimah (ʿa)!

When Ḥamzah was martyred in the Battle of Uḥud, Sayyidah Fāṭimah (ʿa) took some earth from his grave and moulded it into beads that she used as her tasbīḥ. At that time, Ḥamzah was known as Sayyid ash-Shuhadāʾ or "the Chief of Martyrs." Today, we call Imām Ḥusayn (ʿa) Sayyid ash-Shuhadāʾ and try to use the earth from Karbala in our tasbīḥs.

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 4.5: Tasbīḥ

Sayyidah Fāṭimah Zahrāʾ (ʿa) was an excellent role model. She used to work hard doing her housework at home and taking care of her children. Due to working, though, she had become very tired. Her hands were blistered from constant grinding, her neck had become sore from carrying water, and her clothes had become dirty from sweeping the floor. Imām ʿAlī (ʿa) suggested to his wife that she should visit her father and ask for a helper in the home.

Sayyidah Fāṭimah (ʿa) went to visit her father, Prophet Muḥammad (ṣ), but she could not speak to him since he was surrounded by many people.

The next day, Prophet Muḥammad (ṣ) went to the house of his beloved daughter and asked her why she wanted to see him. Imām ʿAlī (ʿa) told the Prophet (ṣ) the whole story and said that Sayyidah Fāṭimah (ʿa) had gone to him for his advice. The Prophet (ṣ) advised his daughter, "Fear and remember Allah (swt), Fāṭimah (ʿa). Complete your duties to Allah (swt) and keep doing your housework."

Then, Prophet Muḥammad (ṣ) said he would give her something that would be much better than a helper or anything else she could wish for in this world. He gave his daughter Sayyidah Fāṭimah (ʿa) the very valuable gift of the tasbīḥ. He told her that when she is going to bed at night, she should recite the following:

By reciting this tasbīḥ, the Prophet (ṣ) explained, she would gain the energy to do her work. This would be much better than having a helper.

Sayyidah Fāṭimah (ʿa) replied, "If that is what Allah (swt) and His Prophet (ṣ) want, then that is what I will do."

This tasbīḥ is now known as the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa). It is recommended to recite this tasbīḥ after every ṣalāh. The ṣalāh is like a beautiful flower, and the tasbīḥ of Sayyidah Fāṭimah (ʿa) gives that beautiful flower a beautiful scent. So, after every ṣalāh, we should recite the tasbīḥ of Sayyidah Fāṭimah (ʿa)!

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سُبْحَانَ اللهِ — 33x
Subḥānallāh
(GLORY BE TO ALLAH (SWT))

اَلْحَمْدُ لِلّٰهِ — 33x
Alḥamdulillāh
(ALL PRAISE IS FOR ALLAH (SWT))

اَللّٰهُ اَكْبَرُ — 34x
Allāhu Akbar
(ALLAH (SWT) IS THE GREATEST)

Activity 4.5: Fill in the blanks

Fill in the blanks.

1. Write the 3 phrases we read in the tasbīḥ of Sayyidah Fāṭimah (ʿa) and the number of times each one is read:

   Allāhu Akbar _____ 34 _____ times

   Alḥamdulillāh _____ 33 _____ times

   Subḥānallāh _____ 33 _____ times

2. Ṣalāh _____ is like a beautiful flower, and the

   tasbīḥ of Sayyidah Fāṭimah (ʿa) _____ gives that beautiful

   flower a beautiful scent.

3. From whose grave did Sayyidah Fāṭimah (ʿa) take dirt to make her tasbīḥ?

   Ḥamzah _____

4. What does “Sayyid ash-Shuhadāʾ” mean?

   Chief of the Martyrs _____

CHAPTER 5:

ṢAWM (FASTING)

Lesson 5.1: Ṣawm (Fasting)

The month of Ramaḍān has been chosen by Allah (swt) as the month of raḥmah (mercy) and tawbah (forgiveness). In this month, Allah (swt) showers His believers with lots of blessings. Allah (swt) is always ready to forgive our mistakes, but the month of Ramaḍān is a special time for us to focus on becoming better. That is why Muslims can become closer to Allah (swt) during this month more than in any other month.

Ramaḍān is also the month of fasting. Fasting is wājib for every Muslim who is bāligh and able to fast for the whole month of Ramaḍān every year. For people who are not allowed to fast, like those who are very sick or very old, it is important that they do not fast. Allah (swt) has made it wājib for them to take care of their health first because He knows best. The most important thing is to obey Allah (swt). When He wants us to fast, we should fast, and when He wants us not to fast, we should not. We will get rewards for obeying Him.

During the fast, it is ḥarām to intentionally (on purpose):

1. Eat
2. Drink
3. Vomit
4. Swallow dust

These are some of the things that are ḥarām to do while fasting from the time of Fajr until the time of Maghrib.

Allah (swt) says in the Noble Qurʾān:

> *"O you who believe, ṣawm is what Allah (swt) knows is best for you…*
> *so that you may become pious (good Muslims)." (2:183)*

SUḤŪR: Suḥūr is the time we eat before beginning our fast.

IFṬĀR: Ifṭār is the time when we break our fast and eat.

Practice: Duʿāʾ

It is mustaḥab to recite the following duʿāʾ at the time of breaking one's fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلٰى رِزْقِكَ اَفْطَرْتُ وَ عَلَيْكَ تَوَكَّلْتُ

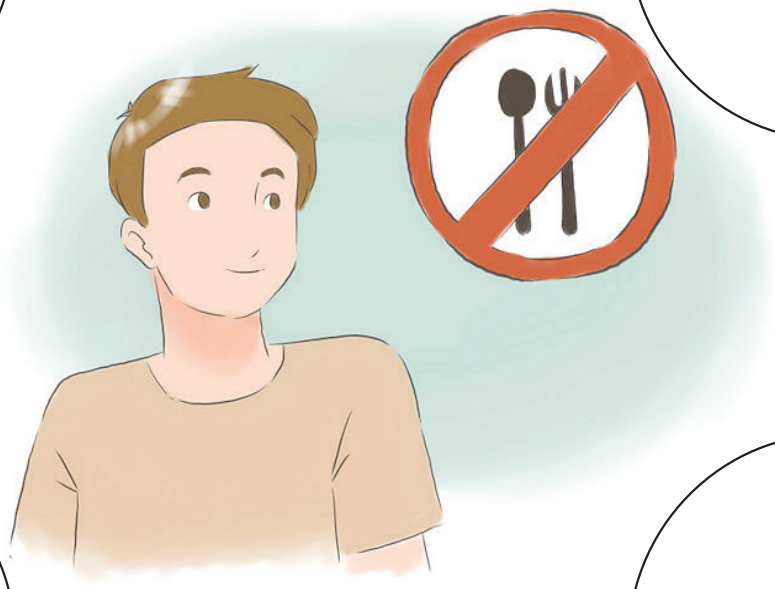
O Allah (swt)! For You, I fast; and with the food You give me, I break my fast, and You are the one who takes care of me.

Activity 5.1a: Ḥarām Acts while Fasting

In each circle, write an action that is ḥarām to do while fasting.

Eating

Swallowing dust



Drinking

Intentionally vomiting

Activity 5.1b: Fill in the blanks

Fill in the blanks with the words provided in the word bank below.

1. Ṣawm means _____fasting_____ in the month of Ramaḍān.

2. The month of Ramaḍān has been chosen by Allah (swt) as the month of raḥmah and tawbah, which mean _____mercy_____ and_____forgiveness_____.

3. During the fast, we cannot _____eat_____ food.

4. During the fast, we cannot _____drink_____ water or other drinks.

5. During the fast, we cannot put our _____head_____ under water.

6. Fasting is _____wājib_____ for the whole month of Ramaḍān every year.

7. Fasting starts at _____Fajr_____ and ends at the time of Maghrib.

8. _____Suḥūr_____is the time we eat before the beginning of our fast.

9. _____Iftār_____is the time we break our fast and eat our dinner.

DRINK	**SUḤŪR**	**IFṬĀR**	**FASTING**
FAJR	**HEAD**	**FORGIVENESS**	
EAT	**MERCY**	**WĀJIB**	

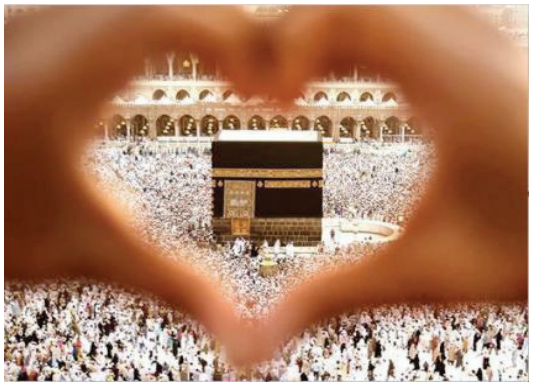
CHAPTER 6:

ḤAJJ (PILGRIMAGE)

Lesson 6.1: Ḥajj (Pilgrimage)

Allah (swt) is our Creator. He does not have a body, nor does He live in a house, but there is a place on earth that Allah (swt) has chosen as His "House."

The place chosen by Allah (swt) is known as the Holy Kaʿbah. Every day, Muslims face the Kaʿbah to offer ṣalāh.



The Kaʿbah is a big square building in the city of Mecca, where Imām ʿAlī (ʿa) was born. Mecca is a city in Saudi Arabia.

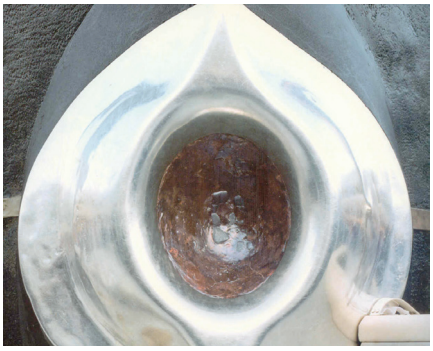
Ḥajj is when we visit the house of Allah (swt) in Mecca.

Any bāligh Muslim who has enough money and can go for a journey to Mecca, must go for Ḥajj once in their lifetime.

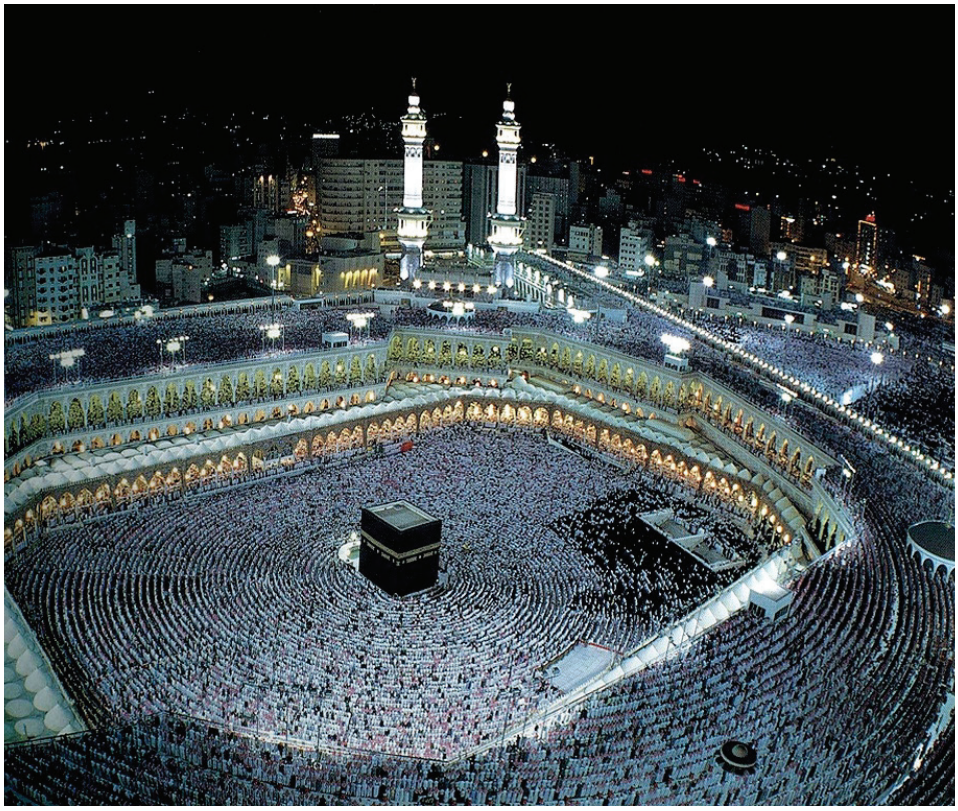
Ḥajj is performed in the month of Dhul Ḥijjah, the last month of the Islamic calendar.

During Ḥajj, everyone present has to wear two pieces of white garments called iḥrām.

Ḥajj is visiting the Holy Kaʿbah in the month of Dhul Ḥijjah.



A Letter from Mecca



In the name of Allah (swt)

15 Dhul Ḥijjah 1406 (March 5, 2001)

My dear son Mahdi,

Salāmun ʿalaykum wa raḥmatullāhi wa barakātuhu!

I wish you and Mom a very happy Eidul Aḍḥā from the holy land of Mecca, the birthplace of Islam.

Eid takes place on the 10th day of the last month of the Islamic calendar (Dhul Ḥijjah).

It marks the end of the holy pilgrimage (Ḥajj) of Muslims to Mecca.

It is the remembrance of the event when Nabī Ibrāhīm (ʿa) was commanded to sacrifice Nabī Ismāʿīl (ʿa), but Allah (swt) sacrificed a sheep instead. This was just a test for Prophet Ibrāhīm (ʿa).

My son Mahdi, please do not feel sad that I am far away from you on this day of Eid. I miss you and your Mom so much, and I pray for you here every day. I'm writing this letter to share what I've been doing on my trip, and inshāʾAllāh we can talk about everything when I am back!

1. Before we reached Mecca, our bus stopped at the boundary of the holy land. There, each of us put on the ihrām.

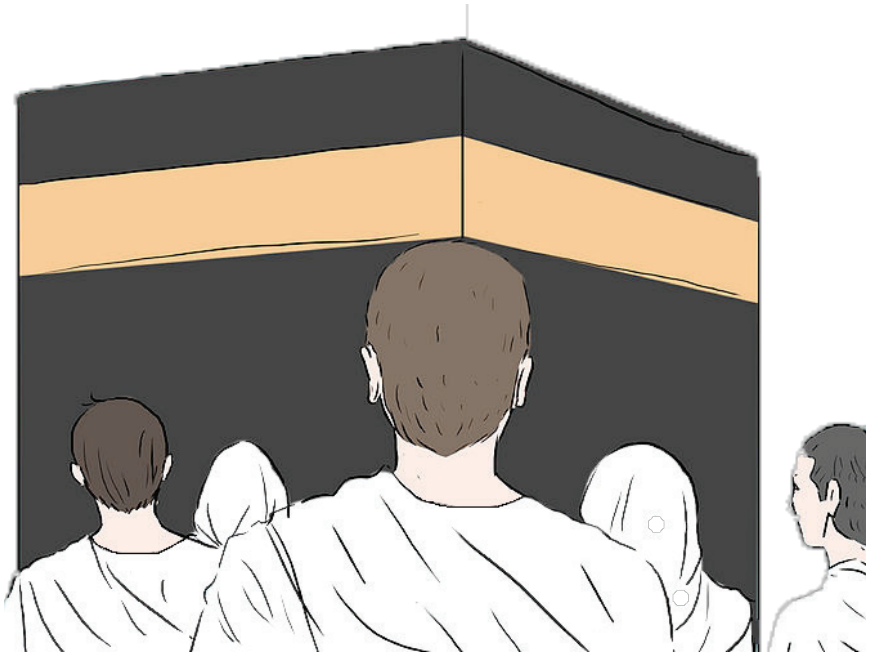
2. After wearing the ihrām, everybody was loudly reciting:

"Labbayk Allah (swt)umma labbayk"

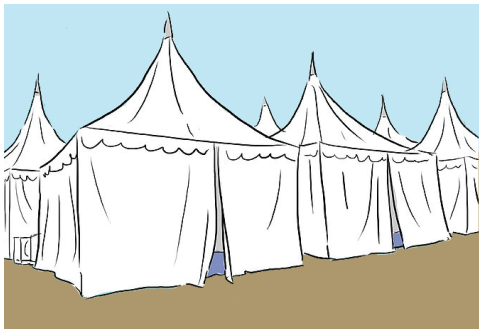
That means "I am at Your service, O Allah (swt), I am at Your service"

It is mustaḥab to recite this phrase all the way until we reach Mecca. The ʿālim that is leading our group told us that when we recite this, we answer the invitation of Allah (swt) to come and visit His house.

3. After entering Masjid al-Ḥarām, where the Holy Kaʿbah is, I performed ʿUmrah. ʿUmrah is a minor pilgrimage that only takes about 3 to 4 hours to complete. It can be done any time of the year, but we also always do it before Ḥajj.

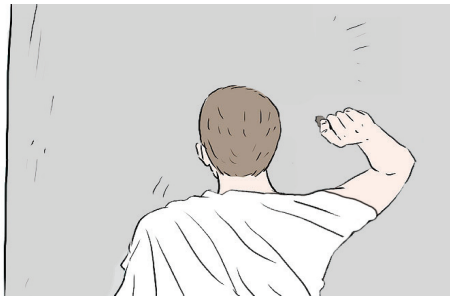


4. On the 9th of Dhul Ḥijjah, we left the city of Mecca and went to ʿArafah, where we stayed for the whole day. ʿArafah is a very large valley with no houses, shops, or farms on it; every group has a tent for itself. People pray and recite duʿāʾ here the entire day.

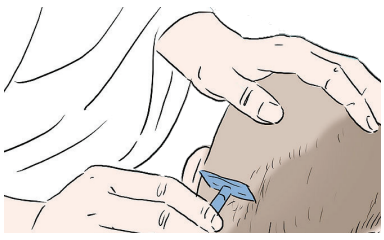


5. By Maghrib time, our guide told us to load our luggage on the bus, as we were going to move to Muzdalifah or Mashʿar. Muzdalifah, or Mashʿar, is a large open plain. All the pilgrims spend the night on this land. Here, I gathered many small pebbles for throwing stones at the pillars of Jamarāt in Minā. These pillars represent the three times Prophet Ibrahīm (ʿa) threw stones at Shayṭān, when he tried to tell Prophet Ibrahīm not to listen to Allah (swt).

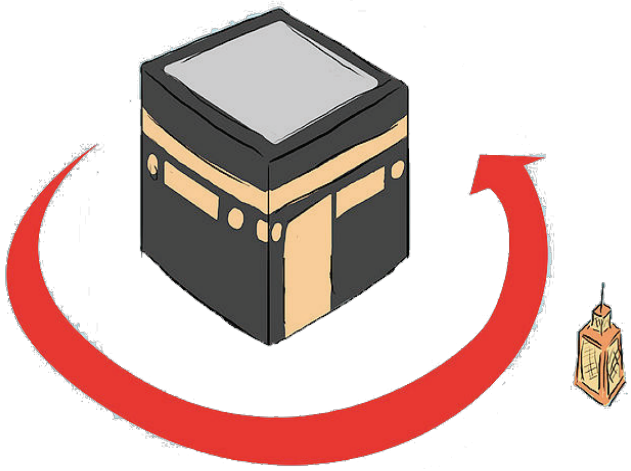
6. In the morning we went to Minā, where we stayed for 3 days. I felt quite strong throwing the stones at the three shayāṭīn. While doing so, I made a promise to myself that I will do my best and not allow Shayṭān to mislead me.



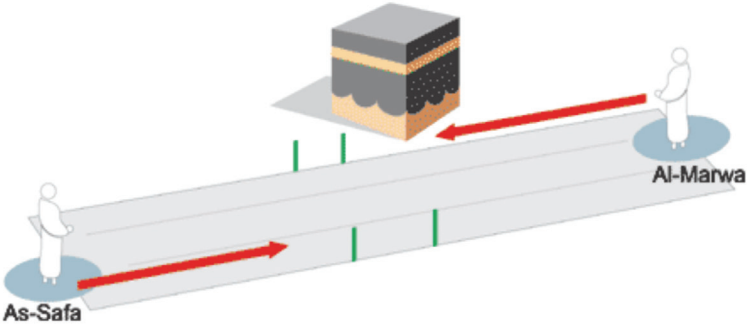
7. On the day when you were celebrating Eid, we were busy making sure a sheep was slaughtered for each of us, and then we cut our hair so that our Ḥajj could be complete. It is wājib for men to shave the hair on our heads if it's our first Ḥajj. I went to a barber with your Uncle Sadiq, and now we both look like we finished Ḥajj! Eid feels different here. We're so happy that we completed Ḥajj and pray that it's accepted.



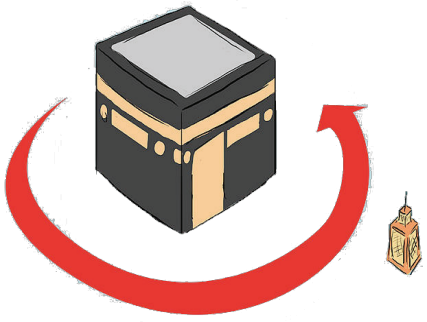
8. On the 13th of Dhul Ḥijjah, we returned to Mecca where we performed ṭawāf—going around the Kaʿbah 7 times. We offered two rakaʿāt of ṣalāh after that. During the ṭawāf, I was reminded of Allah (swt) and all the blessings I have, and during all these special moments, I did not forget you and mom. I prayed for both of you and everyone else in the family. I also prayed for the return of our 12th Imām (ʿaj), whom we named you after, and that we become his true followers.



9. After ṭawāf, I went to the mountains next to Masjid al-Ḥarām and performed Saʿī—walking 7 times between the hills of Ṣafā and Marwah. I remembered how Lady Hājar walked between these hills looking for water, and Allah (swt) helped made water gush from the spring of Zamzam.



10. After Sa'ī, we performed one more ṭawāf, called Ṭawāf un-Nisāʾ, and then performed the ṣalāh of ṭawāf.



That is all I have done at the moment; I will be with you in just a few more days, inshāʾAllāh!

With lots of love and duʿās,

Dad

Activity 6.1a: Review Questions

Answer the following questions:

1. What is the name of the Eid that comes at the end of Ḥajj?
   Eidul Aḍḥā

2. What do people wear while doing Ḥajj?
   Iḥrām

3. The Holy Kaʿbah is inside which masjid?
   Masjid al-Ḥarām

4. Where is Jamarāt located?
   Minā

5. How many times did Mahdi's father go around the Kaʿbah for ṭawāf?
   7 times

6. How many times did Mahdi's father walk between the hills of Ṣafā and Marwah?
   7 times

Masjid al-Ḥarām	7 times
Eidul Aḍḥā	7 times
Iḥrām	Minā

Activity 6.1b: Coloring

CHAPTER 7:

FIQH VOCABULARY

Teaching Guide 7.1: Fiqh Vocabulary

TASK BAR

KEY WORDS

- Wājib وَاجِب
- Ḥarām حَرَام
- Mustaḥab مُسْتَحَب
- Makrūh مَكْرُوه
- Mubāḥ مُبَاح

READING

Students can follow along with the teacher.

GAME TIME

In this game, designate 5 areas of the room with the 5 vocabulary words the students learned. This should be the 4 corners of the room and the center of the room being the 5th area. Each area should be labeled with one of the fiqh terms they learned. Then you say an example of one the words, such as, "Ṣalāh." Students should then quickly move to the "Wājib" corner. Repeat several phrases to test their understanding of the words.

Students will learn about important vocabulary before going into specific laws of fiqh.

SAY: In today's lesson, we will learn important vocabulary words that will help us understand more about Allah (swt)'s laws so we can worship Him better. These laws were sent to us by Allah (swt) through His Prophets and Imāms. They were very careful to follow these laws closely because they were very close to Allah (swt). This means we should try our best to follow the examples of our Prophets and Imāms so we can get closer to Allah (swt)! We are very lucky and blessed that Allah (swt) has helped show us what the best actions are to do and what to stay away from!

All of the actions we do are sorted into one of five categories. These categories are wājib, ḥarām, mustaḥab, makrūh, and mubāḥ. Does anyone know what any of these words mean? (Wait for ideas.)

At this time, students can turn to the READING, located in the TASK BAR to follow along with you.

SAY: When an action is wājib, this means that you have to do it. Allah (swt) knows what is best for us, and He will be very happy and love us for doing wājib actions. For example, if you respect your parents, which is wājib, Allah (swt) will be happy with you. There are many other actions we must do that are wājib. Can you think of any such actions? (Wait for answers.)

SAY: Good. Praying and fasting are some examples of actions that are wājib for all bāligh Muslims. Let's move on to the word ḥarām. Does anyone know what ḥarām means? (Wait for ideas.)

SAY: Ḥarām is the opposite of wājib. A ḥarām action is one that you should never do. If you do a ḥarām act, Allah (swt) will be unhappy with you. Remember, Allah (swt) knows when something is not good for us. An example of a ḥarām action is stealing. Other ḥarām actions include eating non-ḥalāl meat, lying, and disrespecting your parents. The next word we will learn is mustaḥab. Does anyone know what this word means? (Wait for ideas.)

SAY: Very good. If an action is mustaḥab, this means that even though you do not have to do it, you should try to, because it is recommended, just like extra credit. Allah (swt) loves it when we do these extra actions, and they help us become even closer to Him! An example of a mustaḥab act is visiting a sick person. Allah (swt) likes it when you visit the sick, but it is not something that you have to do. What are some other examples of mustaḥab actions? (Wait for answers.)

TASK BAR

ACTIVITIES

CROSSWORD: Students will complete a crossword with the fiqh terms

MATCHING: Students will match the fiqh terms with examples of what they mean.

EXAMPLES: Students draw pictures of examples of the words they learned in class. This activity can also be altered to make a fiqh vocabulary poster or book.

POSTER

As a class, create a poster with the different fiqh terms. Come up with actions for each term and put them in the correct category.

SAY: Other examples of mustaḥab actions include giving gifts to friends or brushing your teeth before ṣalāh. The next type of action is makrūh. This word is sort of like the opposite of mustaḥab. Does anyone want to guess what it may mean? (Wait for answers.)
SAY: A makrūh actions is one that you should try not to do, because Allah (swt) does not like it. For example, eating too much and stuffing yourself until you feel sick is makrūh. It is not ḥarām, but it is still not good to do. Can you think of other makrūh actions? (Wait for answers.)

SAY: Good. Other examples of makrūh actions are praying while you need to use the bathroom. The last word we will learn is mubāḥ. Mubāḥ actions are those actions where it doesn't matter if you do it or do not. There is no reward or punishment for doing a mubāḥ action. An example of something that is mubāḥ is sleeping. What are some other examples? (Wait for answers.)

SAY: Good. Other mubāḥ activities may include, walking, sitting or talking. These are not things that you have to do. Listen carefully and I will give you a secret tip. If you do something that is mubāḥ with the intention of making Allah (swt) happy, that mubāḥ action then ends up being mustaḥab! And Allah (swt) loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! So, for example, if you sleep so your body can reenergize to wake up and do good deeds the next day, your sleep becomes mustaḥab!

At this time, the class can have GAME TIME as seen in the TASK BAR. Afterward, students can complete the ACTIVITIES, located in the TASK BAR.

Lesson 7.1: Fiqh Vocabulary

All actions that we do belong to one of five categories:

1. Wājib
2. Ḥarām
3. Mustaḥab
4. Makrūh
5. Mubāḥ

Wājib = you have to do it

Remember, Allah (swt) loves us and knows what is best for us!

For bāligh girls, wearing ḥijāb in front of non-maḥram men is wājib.

Now, put a big check (✔) across the page because wājib means you have to do it.

Ḥarām = you should never do it

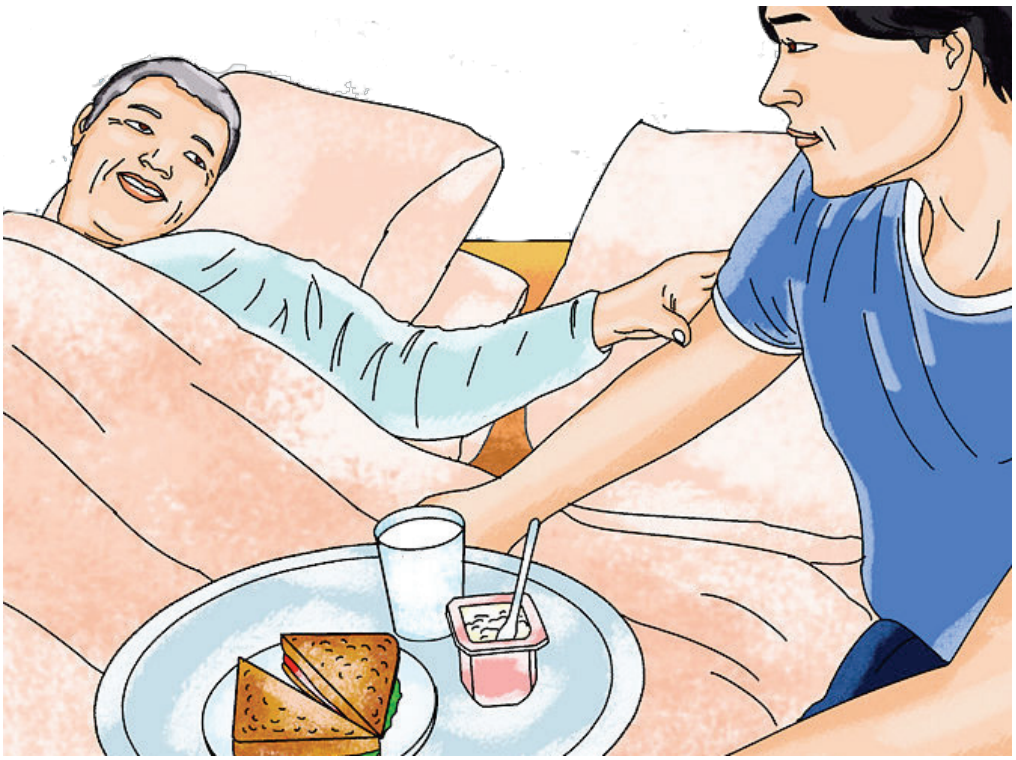
Remember, Allah (swt) knows what is not good for us.

Taking what is not yours is ḥarām.

Now put a big X across the page because ḥarām means you should never do it.

Mustaḥab = you should try to do it

If you do, you get more thawāb (rewards), like extra credit. Allah (swt) loves it



when we perform these actions to get closer to Him!

Visiting the sick is mustaḥab.

Now put a small check (✔) in the middle of the page because mustaḥab means you should try to do it, and if you do, you get more thawāb (rewards), like extra credit.

Makrūh = you should try not to do it

Eating so much that you feel sick is makrūh.

Now put a small X in the middle of the page because makrūh means you should try not to do it.

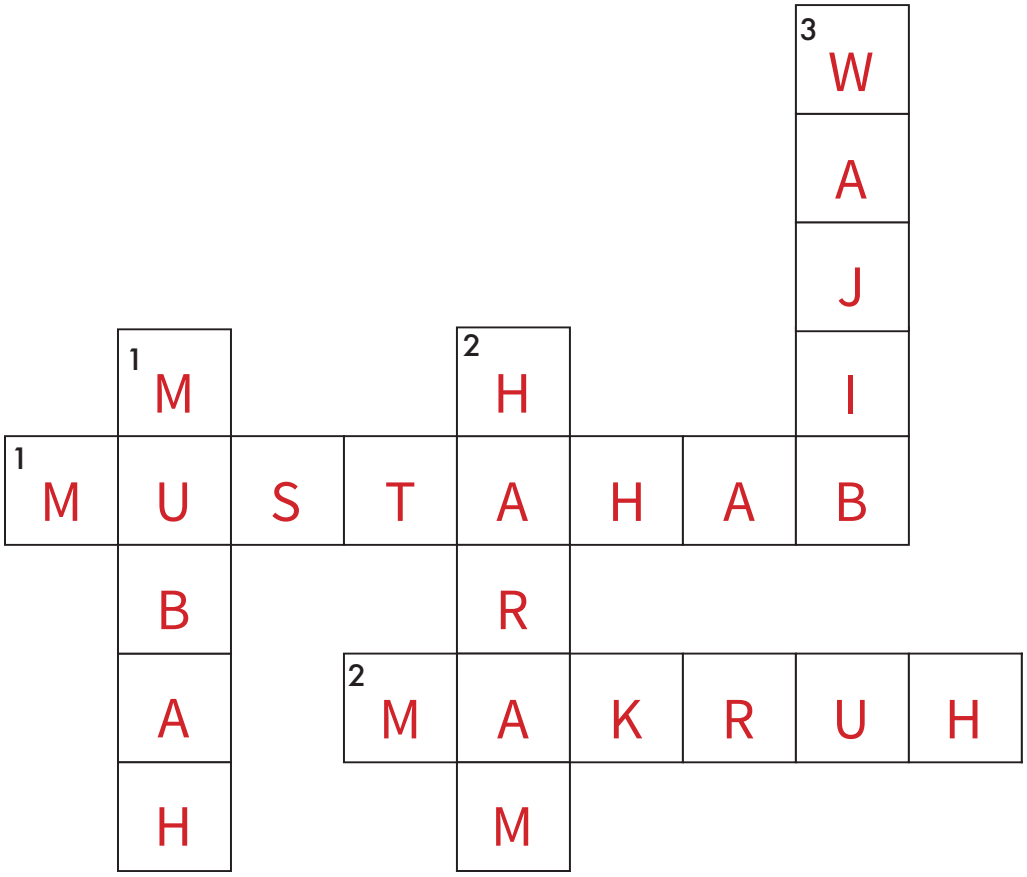
Mubāḥ = it does not matter if you do it or not

Sleeping is mubāḥ.

Remember, if you do something that is mubāḥ with the intention to make Allah (swt) happy, that mubāḥ action then ends up being mustaḥab. Allah (swt) loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! So, for example, if you sleep so your body can reenergize to wake up and do good deeds the next day, your sleep becomes mustaḥab!

Activity 7.1a: Crossword

Complete the crossword to see how well you understand the terms taught in the lesson.



Across:

1. You should try to do it. It is recommended.
2. You should try not to do it.

Down:

1. It does not matter whether you do it or not.
2. You should never do it.
3. You have to do it.

WORD BANK

WAJIB

MUSTAHAB

MAKRUH

HARAM

MUBAH

*Please note that diacritic marks (e.g., ā, ū, ḥ) are not used for this crossword puzzle. Instead, write the words without the marks.

Activity 7.1b: Matching

Match the correct word with the correct picture.

WĀJIB

MUSTAḤAB

MAKRŪH

ḤARĀM

MUBĀḤ

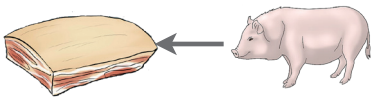
Reading Qurʾān

Wearing ḥijāb

Sleeping

Eating too much

Saying bad words



Eating pork

Activity 7.1c: Draw or Write Examples

Draw or write an example for each.

WĀJIB

Praying wājib ṣalāh
Fasting in the month of Ramaḍan

MUSTAḤAB

Smiling
Helping your friends and sharing your toys with them.

MUBĀḤ

Sitting
Eating

ḤARĀM

Hurting others
Disrespecting your parents

MAKRŪH

Blowing on hot food
Eating so much that you feel sick

CHAPTER 8:

RITUAL PURITY

Teaching Guide 8.1: Najāsah

TASK BAR

KEY WORDS

- Najāsah نَجَاسَة
- Najis نَجِس
- Kāfir كَافِر
- Ṭāhir طَاهِر
- Ṭahārah طَهَارَة

READING

Students can follow along with the teacher.

ACTIVITY

CUT AND PASTE: Students will cut out cards with different items and sort them on the chart provided. The teacher can print and laminate the chart.

GAME TIME

Say the names of various items (examples are on the activity page). Have students stand up if the item mentioned is najis and stay sitting if it is not.

In this lesson, students will learn about najāsah, or impurity.

SAY: Since Islam is a way of life, there are rules that we should follow in every area of our lives so we can be close to Allah (swt). Today, we are going to learn about the laws of najāsah. Does anyone know what this word means or have you heard it before? (Wait and listen for ideas.)

Students can now turn to the READING page, located in the TASK BAR.

SAY: Najāsah means impurity. Something that is impure is called najis. Najis does not mean dirty. Something can be dirty, like your muddy shirt, but still not be najis. Does anyone know what things are najis? (Wait for ideas.)

SAY: Some things that are najis are urine, stool, blood, dogs, pigs, and alcoholic drinks. When a najis thing is wet and touches something else, it makes that other thing najis as well. Najis things like blood, urine, and alcoholic drinks, which are already wet, will make anything they touch najis. But if you touch a dog while it is dry, and your hand is also dry, your hand will not become najis. However, what happens if you touch a dog while your hand is wet? (Wait for answers.)

SAY: Good. If your hand is wet, and you pet a dog, your hand will become najis and you must wash it so that it is no longer najis.

At this time, students can work on the ACTIVITY and you can conclude this lesson with the GAME TIME, located in the TASK BAR.

Lesson 8.1: Najāsah

Najāsah = Impurity

Something that is impure is called najis. Things that are najis will make other things najis when:

- They are wet AND
- They are touched by that najis thing.

Some things are always najis like:

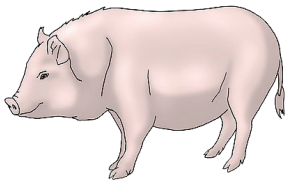
URINE & STOOL

BLOOD

ALCOHOLIC DRINKS

DOGS

PIGS



Activity 8.1: Najis & Ṭāhir

Cut out the square on the next page and paste them in the correct column.

NAJIS	ṬĀHIR
Blood	Water
Dog	Muslim
Alcohol	Cat
Stool	Juice
Pig	Cow
	Coffee
	Dust
	Fish
	Milk
	Toothpaste

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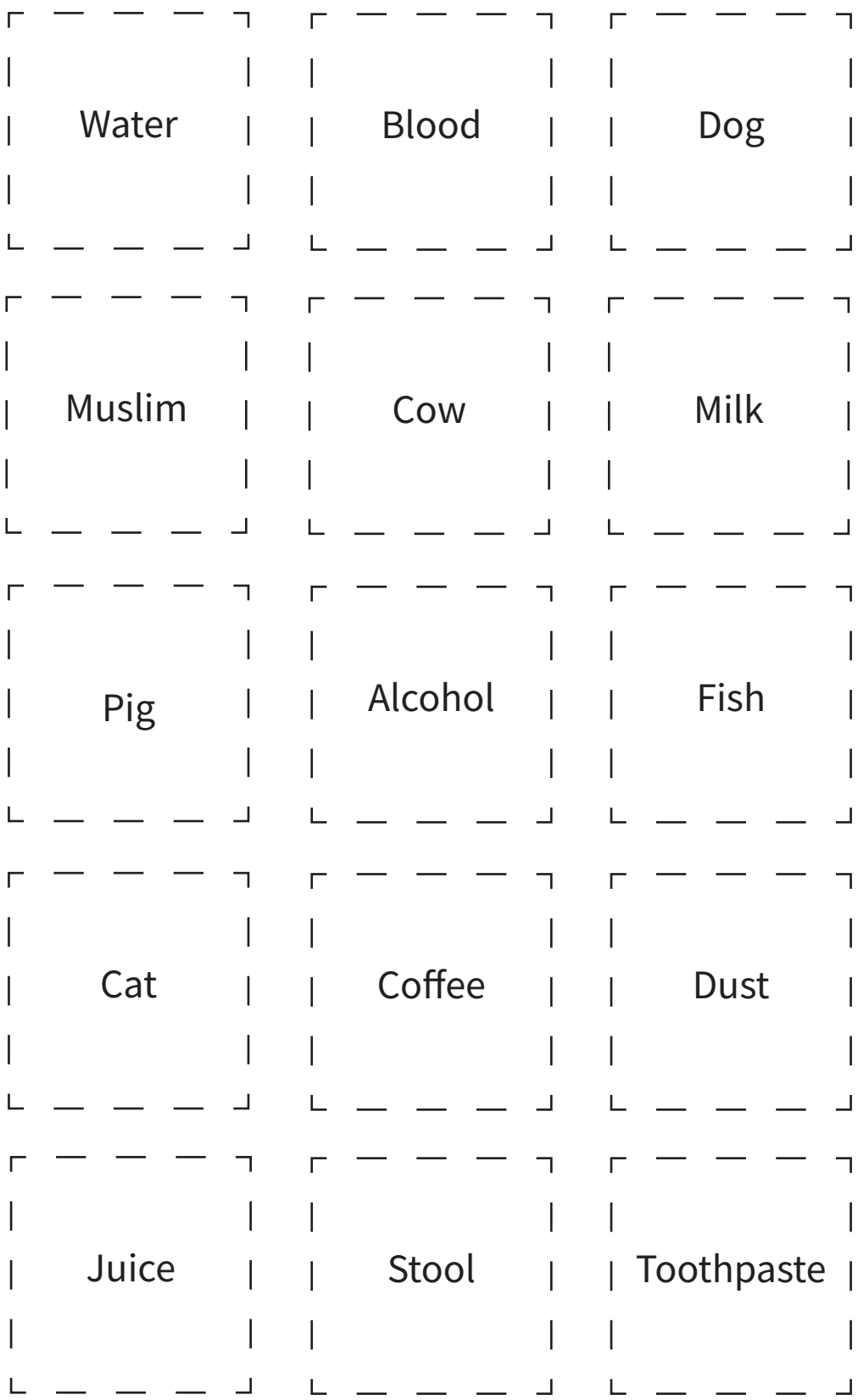
Water
Blood
Dog
Muslim
Cow
Milk
Pig
Alcohol
Fish
Cat
Coffee
Dust
Juice
Stool
Toothpaste

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Teaching Guide 8.2: Ṭahārah

TASK BAR

READING
Students can follow along with the teacher.

GAME TIME
In this game, you will mention different things. If the thing is ṭāhir, students will go to the right side of the classroom, and if it is najis, they will go the left side of the classroom.

ACTIVITIES
CIRCLING: Students will circle those things that are ṭāhir.

DRAWING: Students will draw a picture of one najis thing on the top and one ṭāhir thing on the bottom. They can then color this picture and post it on the wall.

In this lesson, students will learn about ṭahārah, or purity.

SAY: Does anyone remember the word we learned that means impurity? (Wait for answers.)

SAY: Good. The word is najāsah. Today we are going to talk about the opposite of najāsah, which is ṭahārah. If najāsah means impurity, and ṭahārah is the opposite, then what do you think ṭahārah means? (Wait for answers.)

At this time, the students can turn to the READING, located in the TASK BAR.

SAY: Good. Ṭahārah means purity. Something that is pure is ṭāhir. Tāhir doesn't mean the same thing as clean. For example, if you clean something with Lysol, it doesn't make that thing ṭāhir, even though the dirt may be gone. Ṭahārah is a special way of cleaning something how Allah (swt) has taught us. Something that is najis must be cleaned with muṭahhir, which is something that can make a najis thing ṭāhir. Muṭahhirāt is the plural of the word muṭahhir. Can you name the most popular muṭahhir? (Wait for ideas.)

SAY: Yes, water is the most commonly used muṭahhir, and makes a najis thing ṭāhir. However, some things that are always najis can never become ṭāhir, even if you wash them! Does anyone know what these things are? (Wait for ideas.)

SAY: Good. Some examples are blood, urine, and dogs. These things will always remain najis.

At this time, the class can do the GAME TIME, located in the TASK BAR.

Afterward, students can complete the ACTIVITIES, located in the TASK BAR.

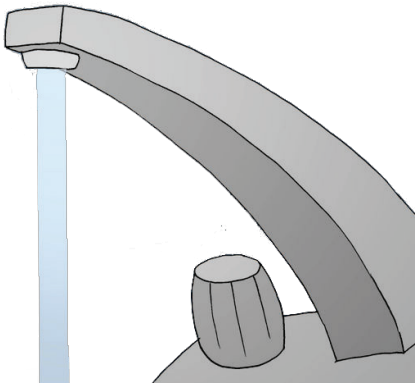
Lesson 8.2: Ṭahārah

Ṭāhārah = Purity

Muṭahhir = something that can make a najis thing ṭahir (pure)

Muṭahhirāt = the plural of muṭahhir

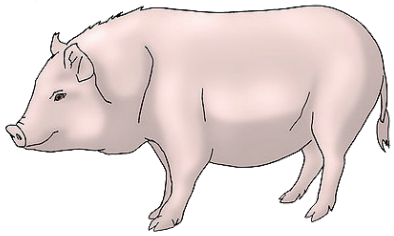
The most popular muṭahhir is water.

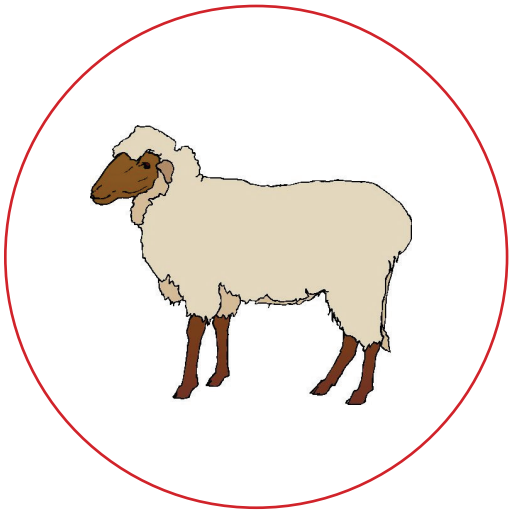


Some things can **never** become ṭahir, like blood, urine, and dogs.

Activity 8.2a: Circle Ṭāhir Items

Circle the things that are ṭāhir.



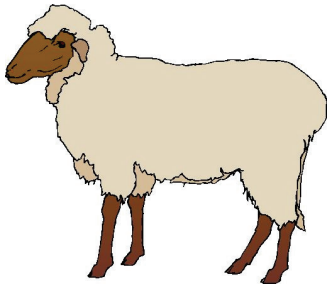


Activity 8.2b: Draw Items

In each box below, draw something that is najis and something that is ṭāhir.

NAJIS

ṬĀHIR



End of Unit Project: Pictionary

PAGE SETUP

1

This is where the student will write the term name and definition.

2

This is where the student will draw a picture related to that term.

3

This is where the student should write the letter that the term begins with. They should be writing their terms in alphabetical order.

4

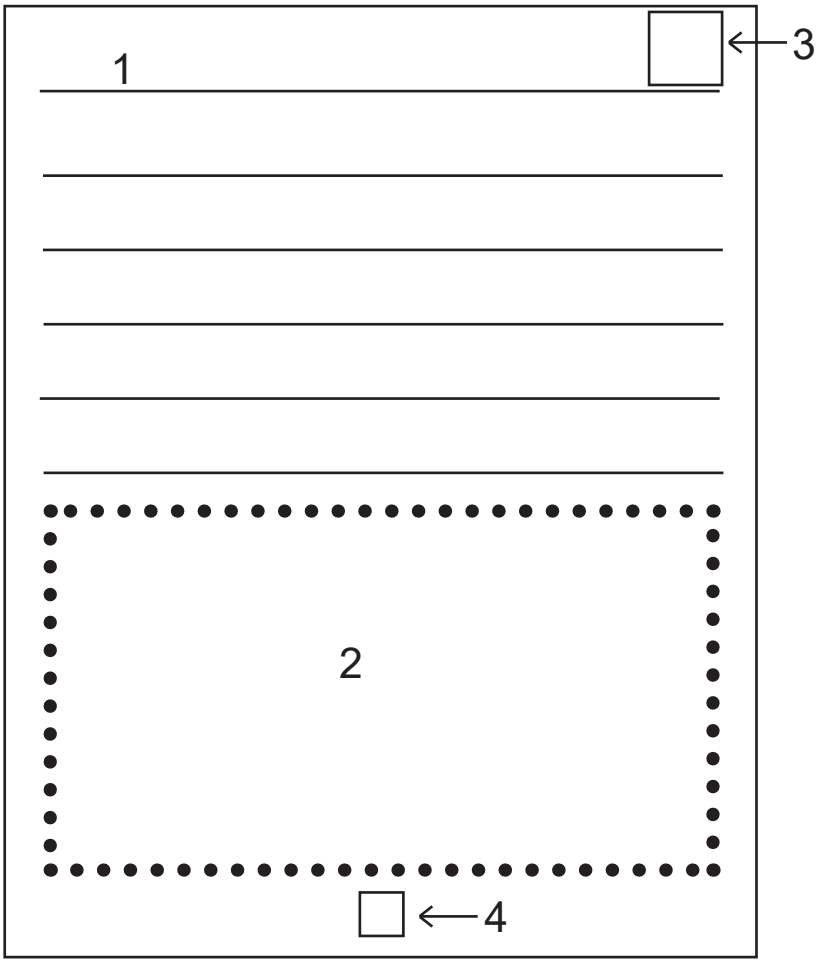
This is where the students should write the page number.

NOTE: the lined page will also be used for a Table of Contents page where the students can write a list of their terms and what page they are on.

For their Fiqh End of Unit Project, students will be making a fiqh "pictionary" for all of the terms they learned in this unit. This is a dictionary where they will define and draw pictures of the fiqh terms.

Procedure:

1. Print and make copies of the Pictionary cover and inside pages (see the following two pages).
2. Give each student 1 cover page and 6 of the lined pages (or however many you feel they should have).
3. They can color and decorate their covers however they like. Then, help them put the booklet together, with the cover on the front, and staple them together (Optional: you can bind and laminate the booklets).
4. Below is a diagram of the page with the numbers corresponding to the sidebar.



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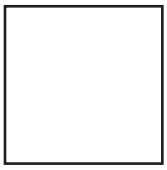
2nd Grade

FIQH PICTIONARY BOOK

NAME: _____



HISTORY & ISLAMIC KNOWLEDGE

CHAPTER 1:

AHLUL KISĀʿ (ʿA)

Teaching Guide 1.1: The Ahlul Bayt (ʿa)

TASK BAR

KEY WORDS

- Ahlul Kisāʾ أَهْلُ الْكِسَاءْ
- Ahlul Bayt (ʿa) أَهْلُ ٱلْبَيْتْ
- Nadhr نَذْرْ
- Orphan

CIRCLE TIME

Have students sit in a circle and describe their own positive characteristics.

STORY TIME

Students can follow along in the reading by turning to the story.

ACTIVITY

COLORING: Students can color the picture of a scene from the story..

In this lesson, students will learn about the character of the Ahlul Bayt (ʿa) through an actual event that took place.

SAY: Who remembers who the Ahlul Kisāʿ (ʿa) are? Remember, we talked about the story of the kisāʾ last year. Does anyone remember what happened in that story? (Wait for answers.)

SAY: Good. The Ahlul Kisāʿ (ʿa) are the Noble Prophet (ṣ), Imām ʿAlī (ʿa), Sayyidah Fāṭimah (ʿa), Imām Ḥasan (ʿa), and Imām Ḥusayn (ʿa). You may also hear people call them the Ahul Bayt (ʿa). This means the "People of the House." They are called the Ahul Bayt (ʿa) since they are part of the Prophet's noble household and family. Now that we have reviewed their name, we are going to take a look at their character. What does character mean? (Wait for answers.) You can also do the CIRCLE TIME, located in the TASK BAR.

SAY: A person's character is a description of their personality; it tells what kind of a person they are. Someone's character can be patient or impatient, nice or mean, kind or rude. From what you know or have heard, how would you describe the character of the Ahul Bayt (ʿa)? (Wait for answers.)

SAY: Good. Today we are going to read a story about something that really happened to the Ahul Bayt (ʿa) in order to understand more about their characters.

At this time, turn to the STORY TIME, located in the TASK BAR. Please read aloud as students follow along. Or, have a student read as the rest of the class follows along.

SAY: What did you learn from this story? (Wait for answers.)

SAY: Good. We learned about the kind and generous character of the Ahul Bayt (ʿa), and how everything they did was for the love of Allah (swt). They never complained or became upset that they didn't have food, even after being hungry for three days. How do you think you would react if you didn't have food for three days? (Wait for answers.)

SAY: Inshāʾ Allāh, we can all learn from the Ahul Bayt (ʿa), and try to make our character more like their character!

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 1.1: The Ahlul Bayt (ʿa)

Once, when Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) were children, they both fell very sick. Their parents, Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa) wanted them to feel better, so they made a nadhr that they would fast for three days if their children became well.

A nadhr is a promise that you make to Allah (swt) to do something extra for His pleasure if your wish comes true.

Both children felt better very soon, alḥamdulillāh! So, their parents decided to fast the next day to fulfill their nadhr. The young Imāms (ʿa) also decided to fast, along with their helper, Fiḍḍa.

On the first day of their fasts, Sayyidah Fāṭimah (ʿa) prepared some bread for iftār (fast breaking).

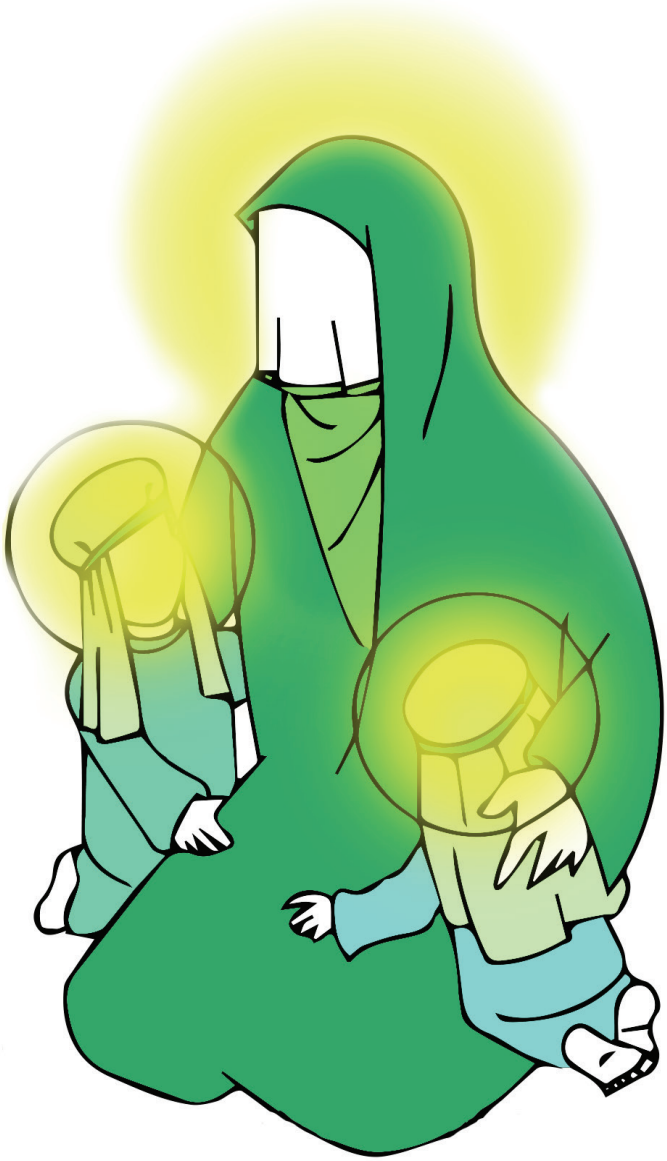
In the evening, they all prayed and then sat down to break their fasts. Just as they were about to eat their bread, a poor man knocked on the door and asked for something to eat.

They all gave their bread to the poor man, and broke their fasts with only water.

The next day, they fasted for a second time. Again, Sayyidah Fāṭimah (ʿa) made bread for their iftār.

This time, as they were about to break their fasts, an orphan knocked on their door asking for food.

Although Sayyidah Fāṭimah (ʿa) and her family had not eaten for two days, they all happily gave their bread to the orphan and slept again without any food.



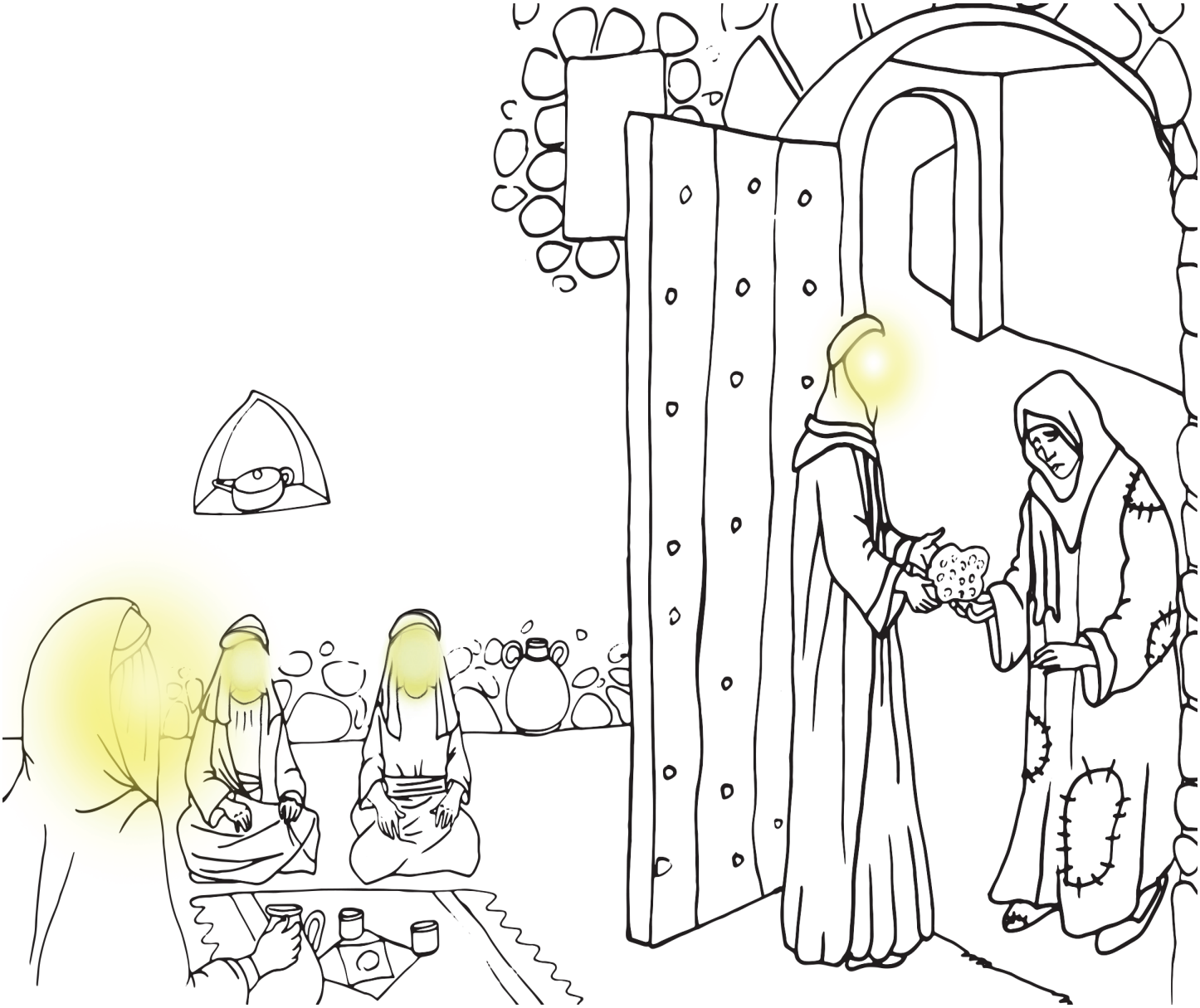
On the third day of fasting, as they sat down to break their fasts, a prisoner knocked on the door asking for food.

Once again, without hesitating, they gave away their bread.

At this time, Allah (swt) revealed a sūrah from the Qurʾān (Sūrah al-Insān) to teach people about their generosity and sacrifice and show their excellent character.

Moral: *Always think of others before yourself. It is not how much you give, but the intention with which you give.*

Activity 1.1: Coloring



CHAPTER 2:

PROPHETS

Teaching Guide 2.1: Prophet Nūḥ (ʿa)

TASK BAR

KEY WORDS

- Prophet Nūḥ (ʿa) نُوْح

STORY TIME

Students can follow along in the reading by turning to the story.

ACTIVITY

REVIEW: Students will color a picture about the flood and answer questions about Prophet Nūḥ (ʿa).

ARK POSTER

Make a big cutout of an ark. Then have students draw and cut out two of each different types of animals to put on the ark. This can be posted up on a classroom wall with some clouds at the top with rain coming down from them.

In this lesson, students will learn more about Prophet Nūḥ (ʿa).

SAY: Today, we are going to learn more about Prophet Nūḥ (ʿa). Does anyone know anything about Prophet Nūḥ (ʿa)? (Wait for ideas.)

SAY: Let's read about Prophet Nūḥ (ʿa). I will read and I want you to listen very carefully.

Students can now turn to the STORY TIME, located in the TASK BAR for reference.

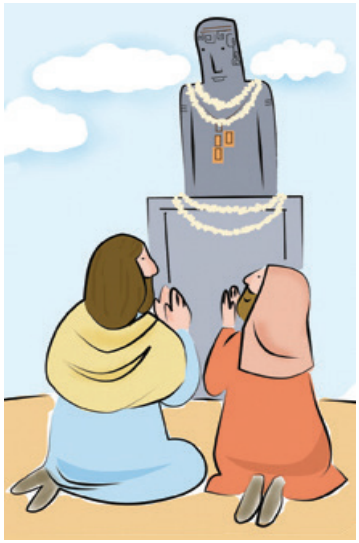
Read the story to the students, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here.

SAY: What did you learn about Prophet Nūḥ (ʿa)? (Wait for ideas.)

SAY: Good! We learn from Prophet Nūḥ (ʿa) that it is very important to be patient and never give up in our worship of Allah (swt). Allah (swt) always rewards those who are patient.

As a wrap-up, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 2.1: Prophet Nūḥ (ʿa)

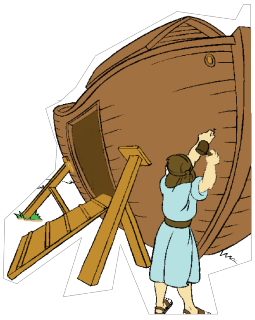


A long time ago, there was a group of people who worshiped idols. Idols are statues made out of wood or clay.

Allah (swt) sent Prophet Nūḥ (ʿa) to guide these people to the right path and teach them about Allah (swt).

Prophet Nūḥ (ʿa) was a wise and patient man and tried to teach the people about Allah (swt). He told them not to worship pieces of clay or wood, which they had made themselves. The people did not listen to him, and when he warned them to be afraid of Allah's punishment, they laughed at him.

Prophet Nūḥ (ʿa) did not give up and continued to teach the message of Allah (swt) to them for 950 years. But, as time passed, the people grew worse, and began to attack him with stones whenever he tried to talk to them.



Finally, Prophet Nūḥ (ʿa) complained to Allah (swt) about the people and asked Him to help. Allah (swt) accepted the prayer of Prophet Nūḥ (ʿa) and ordered him to build a large boat called an ark, and also told him that there would be a great flood in which all of the bad people would be drowned.

Prophet Nūḥ (ʿa) planted small trees and waited for them to grow into strong trees. Then, he cut them down and began to build the ark.

It took him many years to complete the ark. During this time, the people began teasing him, saying that he had given up being a Prophet and had become a carpenter.

When the ark was ready, Allah (swt) told Prophet Nūḥ (ʿa) to command his followers to get inside the ark and also to take one pair of each type of animal.

Suddenly, it began to rain heavily, and streams of water came out from the ground! Soon, the land was covered with water and the ark began to float.

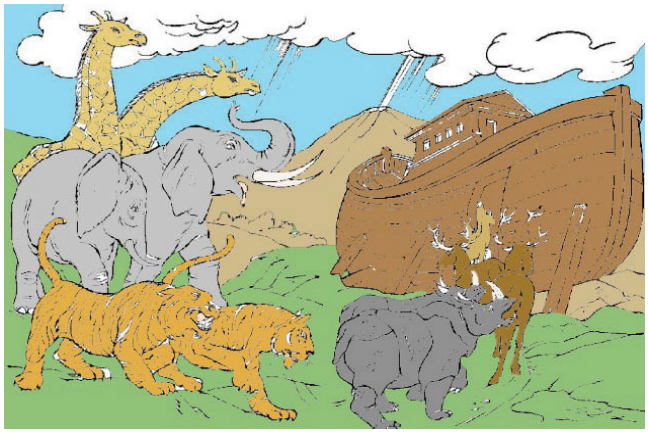
His son, Kanʿān, who was an unbeliever, refused to go with them.

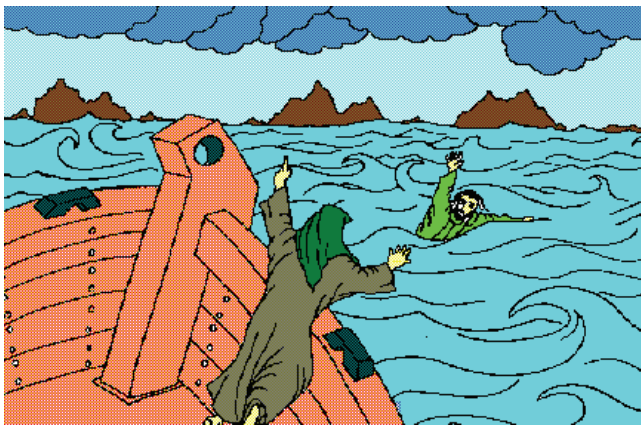
Prophet Nūḥ (ʿa) saw Kanʿān struggling in the water and tried once more to convince him to have faith and get onto the ark. But Kanʿān replied that he would go to the top of a mountain and be safe there.

Prophet Nūḥ (ʿa) warned him that there was no shelter from Allah's punishment, except in the ark. He did not believe, and a huge wave came and swept Kanʿān away forever.

The ark floated for a long time while the whole land was flooded. Nobody was left alive on the earth. Finally, the punishment of Allah (swt) was over and it stopped raining. The water level began to reduce (become less) and the ark landed on a mountain called Jūdī.

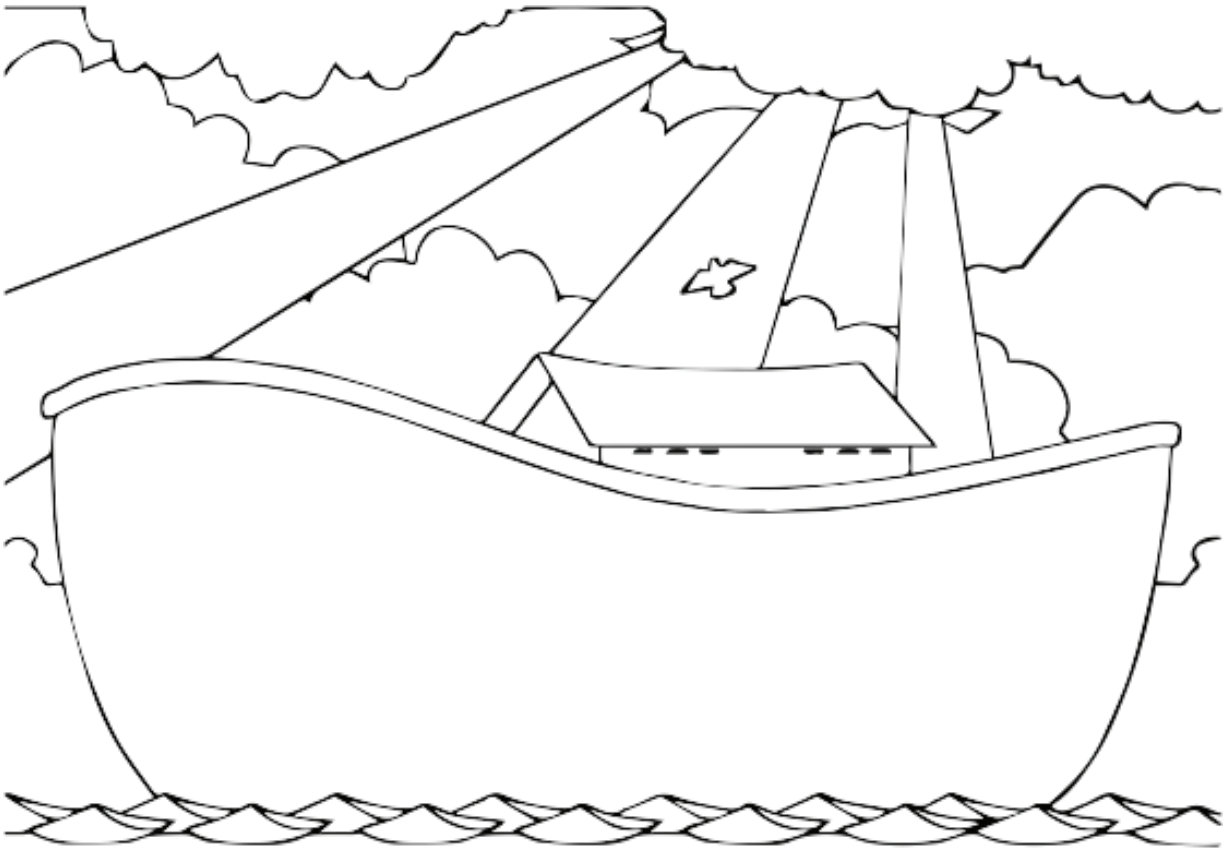
Prophet Nūḥ (ʿa) was commanded to get out of the ark with his followers and the animals. In this new land, they began their lives afresh under the blessings of Allah (swt).





Activity 2.1: Lesson Review

Color the picture and answer the questions below.



1. Prophet Nūḥ (ʿa) continued to teach the message of Allah (swt) and guide the people to the truth for _____950 years_____ years.

2. The people began _____teasing_____ Prophet Nūḥ (ʿa) when he started building the ark.

3. One of Prophet Nūḥ's sons, _____Kanʿān_____, drowned.

4. The ark landed on a mountain called _____Jūdī_____.

Teaching Guide 2.2: Prophet Ibrāhīm (ʿa)

TASK BAR

KEY WORDS

- Prophet Ibrāhīm (ʿa) إِبرَاهِيم

STORY TIME

Students can follow along as the teacher reads aloud.

ACTIVITIES

DRAWING: Students will draw a picture showing the fire Prophet Ibrāhīm (ʿa) was thrown into.

MULTIPLE CHOICE: Students will answer questions from the reading.

In this lesson, students will learn about Prophet Ibrāhīm (ʿa).

SAY: Today we are going to learn more about Prophet Ibrāhīm (ʿa). Does anyone know anything about Prophet Ibrāhīm (ʿa)? (Wait for ideas.)

SAY: Let's read about Prophet Ibrāhīm (ʿa). I will read, and I want you to listen very carefully.

Turn to the STORYTIME, located in the TASK BAR for reference. Read the story to the students, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here.

SAY: What did you learn about Prophet Ibrāhīm (ʿa)? (Wait for ideas.)

SAY: Good. We learned from Prophet Ibrāhīm (ʿa) to worship only Allah (swt) and to never give up on your beliefs for those who don't believe. He stood up for what he believed in, so Allah (swt) protected him from the fire.

At this time, students can complete the ACTIVITIES, located in the TASK BAR.

Lesson 2.2: Prophet Ibrāhīm (ʿa)

Prophet Ibrāhīm (ʿa) was born at the time of the evil king, Namrūd, who forced his people to worship idols as their gods. Idols are objects that a person worships instead of Allah (swt). An example of idols are small statues created by humans.

A short while before Prophet Ibrāhīm (ʿa) was born, Namrūd was told that a special child would soon be born who would stand against him and tell the people to stop worshiping idols.

Namrūd thus ordered that all of the newborn babies should be examined carefully to see if they showed any special signs or miracles.

To protect Prophet Ibrāhīm (ʿa) from Namrūd's men, his mother hid baby Ibrāhīm (ʿa) and returned to the town. By the miracle of Allah (swt), Prophet Ibrāhīm (ʿa) was provided with milk to keep him healthy and safe.

Prophet Ibrāhīm (ʿa) grew up outside of the town for many years before his mother brought him back home secretly.

Prophet Ibrāhīm (ʿa) believed in Allah (swt) and hated idols. But he lived in a place where people worshiped idols made of stone, wood, and metal. Even his own uncle would make idols and sell them to others to worship! Despite this, Prophet Ibrāhīm (ʿa) stayed strong in his faith and knew that only Allah (swt) deserved worship. He wanted to show the people how useless their idols were. He tried to tell people, but they wouldn't listen, so he came up with a plan.

One day, everyone in the town, young and old, had left to attend a special festival. Prophet Ibrāhīm (ʿa) went to the main temple where all of the important idols were kept. He took an ax and broke all of the idols, except the largest one. He then put the ax in the hands of the largest, unbroken idol.

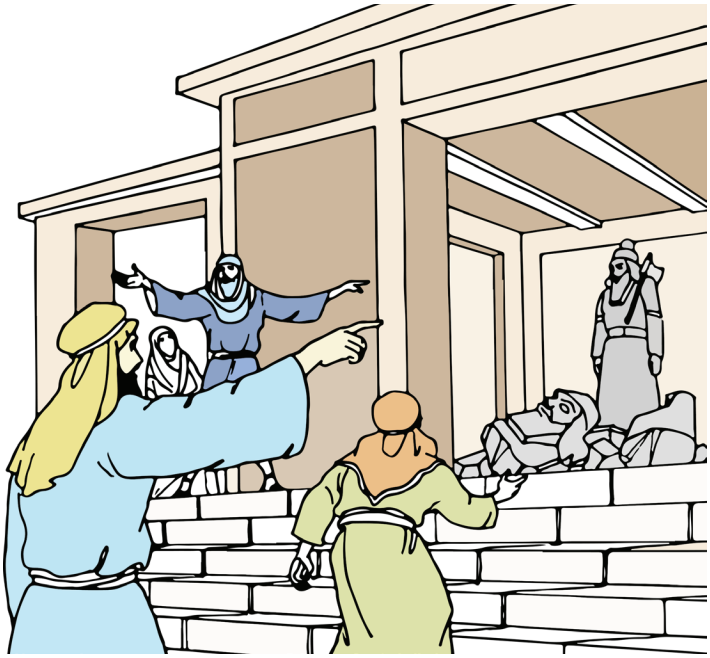
When the people returned and found out what had happened to their gods, they were shocked and angry!

They wondered, "Who has destroyed our gods?!" One man said, "It must have been Ibrāhīm (ʿa)! He has always hated our idols!"

Prophet Ibrāhīm (ʿa) was brought to court for breaking the idols. When he was asked if he was guilty, he replied, "Why don't you ask the big idol who did it?"

The people said, "Our idols do not talk or answer questions."

Prophet Ibrāhīm (ʿa) took this opportunity to make the people understand how useless their idols were. He said, “Shame on you! How can you worship pieces of wood and stone? They do not know anything and can neither harm nor benefit you.”

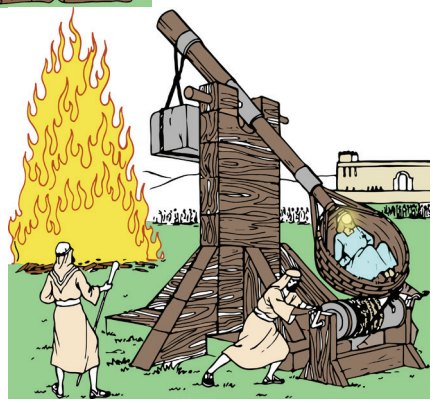


However, nobody was willing to listen to his words, and he was declared guilty. Namrūd decided to burn Prophet Ibrāhīm (ʿa) alive to please his idols.

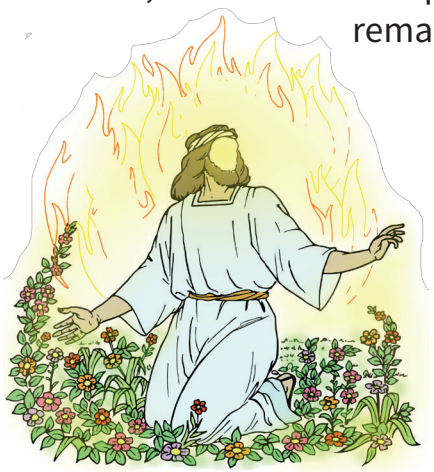
He ordered that wood should be collected to make a huge fire. So much wood was brought that, when the fire was lit, no one could get close enough to throw Prophet Ibrāhīm (ʿa) into it since it was so hot.

Namrūd decided to build a large catapult and throw Prophet Ibrāhīm (ʿa) into the fire using this catapult.

When Prophet Ibrāhīm (ʿa) landed in the fire, he prayed to Allah (swt) to protect him.



By Allah’s command, the fire became cool and harmless, and Prophet Ibrāhīm (ʿa) remained safe.



Activity 2.2a: Draw a Picture

In the box below, draw a picture of the fire that Prophet Ibrāhīm (ʿa) was thrown into.

What happened to the fire when Prophet Ibrāhīm (ʿa) was thrown in?

The fire became cool and harmless.

Activity 2.2b: Multiple Choice

Circle the correct answers.

1. Where did Prophet Ibrāhīm's mother hide him to protect him?
   a. A basket in the river
   b. A cave
   c. Under the bed
   d. Behind a mountain

2. What did Prophet Ibrāhīm (ʿa) do when everyone left the town?
   a. Hid all the food
   b. Cleaned up the town
   c. Destroyed all the idols
   d. Nothing

3. Why did Prophet Ibrāhīm (ʿa) do this?
   a. To guide the people
   b. To show the people that idols are great
   c. To bother the people
   d. Because he felt like it

4. What did Namrūd decide to do to Prophet Ibrāhīm (ʿa)?
   a. Kill him
   b. Throw him in the river
   c. Hang him on the cross
   d. Throw him into a large fire

5. Who made the fire cool?
   a. Allah (swt)
   b. The angels
   c. Namrūd
   d. The townspeople

Teaching Guide 2.3: Prophet Mūsā (ʿa)

TASK BAR

KEY WORDS

- Prophet Mūsā (ʿa) مُوسَى

STORY TIME

Students can follow along with the teacher.

ACTIVITIES

DRAWING: Students will draw the miracles Allah (swt) gave Prophet Mūsā (ʿa).

REVIEW: Students will draw the Prophet Mūsā (ʿa) parting the river and answer some questions.

In this lesson, students will learn about Prophet Mūsā (ʿa).

SAY: Today we are going to learn about Prophet Mūsā (ʿa). Does anyone know anything about Prophet Mūsā (ʿa)? (Wait for ideas.)

SAY: Let's read about Prophet Mūsā (ʿa). I will read and I want you to listen very carefully.

At this time, turn to the STORY TIME, located in the TASK BAR for reference. Then, read to the students, or have one student read while others follow along, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here. Since this is a longer piece of reading, you could read this part over two class sessions.

SAY: What did you learn about Prophet Mūsā (ʿa)? (Wait for ideas.)

SAY: Good! We learn from Prophet Mūsā (ʿa) that it is very important to worship only Allah (swt) and trust Him alone. Allah (swt) saved Prophet Mūsā (ʿa) because of his faith, but let Firʿawn drown.

As a wrap-up, students can complete the ACTIVITIES, located in the TASK BAR.

Lesson 2.3: Prophet Mūsā (ʿa)

Prophet Mūsā (ʿa) grew up strong and healthy in the land of Egypt. When he was older, he left Egypt and went to Madyan, where he married the daughter of Prophet Shuʿayb (ʿa).

After staying in Madyan for some years, he returned to Egypt.

On their way to Egypt, in the severe winter night, Prophet Mūsā (ʿa) and his wife lost their way. Suddenly, they saw a fire in the distance.

Prophet Mūsā (ʿa) told his wife to stay where she was and he went toward the fire, thinking he would find some help and light his own fire.

When he reached the fire, he saw that the flames were coming from a green tree, but there was no one there.

Prophet Mūsā (ʿa) looked around in surprise, when he suddenly heard a voice say, "O Mūsā, I am your Lord!"

The voice then asked him to throw his staff onto the ground. At once, it changed into a snake, scaring him. He was then commanded to lift the snake without fear, and when he did, it changed back into a stick.

Next he was told to put his hand under his armpit. When he drew it out again, his hand glowed with a bright light, like that of the sun.

The divine voice said to him,

"O Mūsā! These are two great signs of your Lord. Go back to Firʿawn and his people and invite them toward your Lord!"

Prophet Mūsā (ʿa) told the evil ruler of Egypt, Firʿawn, that he was a Messenger of Allah (swt) and that he was speaking the truth. He threw his staff on the ground and it changed into a snake.

This miracle frightened Firʿawn, so he turned to his ministers for advice. They told him that Prophet Mūsā (ʿa) was just a good magician and that their own magicians could easily perform such tricks.

Firʿawn called all of the great magicians to his court. When they were told what had to be done, they were not worried. They threw pieces of rope on the ground, and these cords began to wiggle like snakes.

But when Prophet Mūsā (ʿa) threw his staff down, his serpent ate all of the pieces of rope. The magicians immediately realized that this was not magic, but a miracle, and they fell into sujūd, saying, "We believe in the Lord of Mūsā (ʿa)."

This made Firʿawn very angry, and he warned them that if they did not take back their words, they would be killed. They did not change their minds, and so, he killed them.

Allah (swt) told Prophet Mūsā (ʿa) to warn Firʿawn that He would punish him and his people if they continued to do bad deeds and worship idols, but Firʿawn was too proud to listen to the warning.

Soon, the crops started dying. The Nile River flooded their lands, and the people suffered with lice and illnesses.

When all of this happened, Firʿawn's people rushed to Prophet Mūsā (ʿa), asking him to pray for their relief and promising to follow his religion. But when they were cured and the situation had improved, they returned to their idol worship.

Prophet Mūsā (ʿa) collected the people of Banī Isrāʾīl, the name of his tribe in Egypt, and escaped. Firʿawn learned of their escape and followed them with a huge army.

When the Banī Isrāʾīl reached the river, they saw Firʿawn approaching, and were sure they were going to be killed. However, Prophet Mūsā (ʿa) struck the water of the river with his staff and the water parted, making a dry path.

The people rushed through and crossed safely.

When Firʿawn saw the path, he entered the river at the head of his army. But when he had reached the middle of the river, the water suddenly closed around him and his men.

In the final moments of his life, Firʿawn realized the power and greatness of Allah (swt), but it was too late. Firʿawn and his people drowned under the deep river. This is how Allah (swt) rescued the Banī Isrāʾīl from Firʿawn.

Prophet Mūsā (ʿa) had promised the Banī Isrāʾīl that, once they left Egypt, he would bring to them a divine book for their guidance.

Prophet Mūsā (ʿa) prayed to Allah (swt) for that Book. Allah (swt) told him to go to Mount Sinai and stay there for forty nights.

When Prophet Mūsā (ʿa) returned to his people from Mount Sinai, he brought back with him the Tawrāh, the divine revelations written on tablets of stone.

However, while he was away, a man called Sāmirī made a golden calf by collecting gold from the people.

Then he sprinkled some dust into its mouth, which some say he had collected from under the feet of Angel Jabrāʾīl on the day that Firʿawn had drowned. The calf made a sound and the people began to worship it.

This made Prophet Mūsā (ʿa) very angry, and he asked them if they too wanted to displease Allah (swt) like Firʿawn had.

The people blamed Sāmirī for misleading them and were sorry. Prophet Mūsā (ʿa) then took the golden calf, melted it, and threw every trace of it in the sea.

Moral: *Trust Allah (swt) to help you in difficult times. Even though we cannot see Him, He is always watching over us. He has infinite power to help us, and He even made the river part to save Prophet Mūsā (ʿa) and his people from the evil Firʿawn.*

Activity 2.3a: Draw the Miracles

Below, draw the 2 miracles Allah (swt) gave to Prophet Mūsā (ʿa).

Activity 2.3b: The Parting of the River

Draw how Prophet Mūsā (ʿa) parted the river:

1. How did Allah (swt) help Prophet Mūsā (ʿa) and his people escape from Firʿawn?

   By parting the river

2. When Firʿawn and his men entered the parted river, what happened?

   When Firʿawn and his men entered the parted river, the water suddenly closed around him and his men, drowning them.

Teaching Guide 2.4: Prophet ʿĪsā (ʿa)

TASK BAR

KEY WORDS

- Prophet ʿĪsā (ʿa) عِيْسَى

STORY TIME

Students can follow along with the teacher.

ACTIVITY

REVIEW: Students will answer questions about the story of Prophet ʿĪsā (ʿa).

POSTER

Students can make a poster that informs people about Prophet ʿĪsā (ʿa), using pictures and words from the story.

In this lesson, students will learn about Prophet ʿĪsā (ʿa).

SAY: Today we are going to learn about Prophet ʿĪsā (ʿa). Does anyone know anything about Prophet ʿĪsā (ʿa)? (Wait for ideas.)

SAY: Let's read about Prophet ʿĪsā (ʿa). I will read, and I want you to listen very carefully.

At this time, turn to the STORY TIME, located in the TASK BAR for reference. Then, read to the students, or have one student read while others follow along, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here. Since this is a longer piece of reading, you could read this part over two class sessions.

SAY: What did you learn about Prophet ʿĪsā (ʿa)? (Wait for ideas.)

SAY: Good! We learned from Prophet ʿĪsā (ʿa) that Allah (swt) can do anything and everything. By staying true to Allah (swt), nothing can harm us and Allah (swt) will protect us, inshāʾAllāh.

As a wrap-up, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 2.4: Prophet ʿĪsā (ʿa)

Prophet ʿĪsā's mother was a very pious woman named Lady Maryam. He was born without a father, which was a miracle of Allah. Today some people believe that he is the son of God, but Allah (swt) clearly mentions in the Qurʾān, in Sūrah an-Ikhlās (112), Verse 3,

"Allah does not have parents and He does not give birth."

Allah sent one of the four divine books called the Injīl to Prophet ʿĪsā (ʿa).

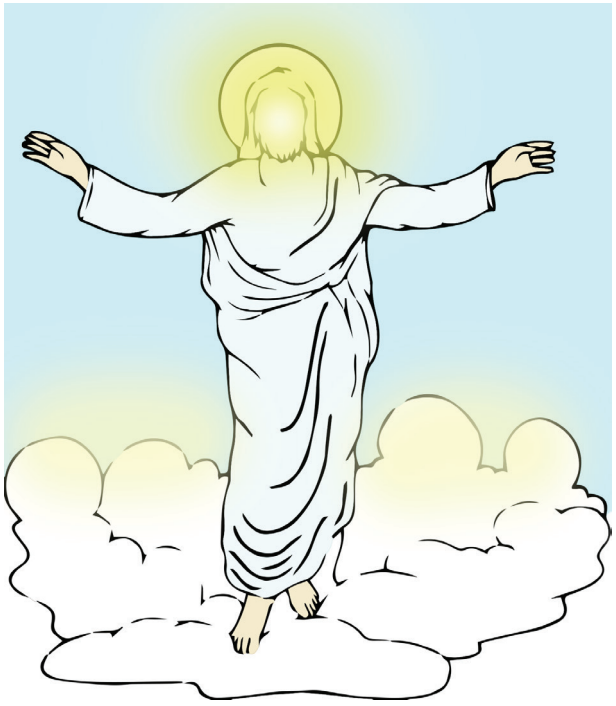
Prophet ʿIsā (ʿa) would teach his people about Allah. He also chose 12 people from his followers and taught them from the Injīl, so that they could travel and teach others.

Prophet ʿIsā (ʿa) could perform many miracles like:

- bringing a dead person back to life
- making a blind person see again
- curing illnesses

These miracles made some people believe in him, but most did not believe in him, and some even became his enemies.

The people who hated him even tried to kill him.



At this time, Allah raised Prophet ʿĪsā (ʿa) to the Heavens to keep him safe. Many people today believe that Prophet ʿĪsā (ʿa) was killed, but Allah says in the Noble Qurʾān, in Sūrah an-Nisāʾ (4), Verse 157-158:

"and they say, 'We killed ʿĪsā, son of Maryam, the Prophet of Allah' but they did NOT kill him NOR did they crucify him… Indeed, Allah raised him up toward Himself, and Allah is All-Mighty, All-Wise."

Our Noble Prophet (ṣ) said: When our 12th Imām (ʿaj) reappears, Prophet ʿĪsā (ʿa) will come down from the Heavens and pray behind him.

Activity 2.4: Lesson Review

Answer the questions from the lesson.

1. What was the name of the divine book that was revealed to Prophet ʿĪsā (ʿa)?
   Injīl

2. Since Prophet ʿĪsā (ʿa) was born without a father, does that mean Allah (swt) is his father?
   No, this was a miracle of Allah (swt). Allah (swt) does not have any parents or children.

3. What are some miracles of Prophet ʿĪsā (ʿa)?
   He had many miracles
   - bringing a dead person back to life
   - making a blind person see again
   - curing illnesses

4. What happened to Prophet Īsā (ʿa)?
   Allah (swt) raised Prophet ʿĪsā (ʿa) to the Heavens to keep him safe.

Teaching Guide 2.5: Prophet Muḥammad (ṣ)

TASK BAR

KEY WORDS

- Prophet Muḥammad (ṣ)
  مُحَمَّد

STORY TIME

Students can follow along with the teacher.

ACTIVITIES

FILL IN THE BLANKS: Students fill in the blanks to find the name of the most perfect person, Prophet Muḥammad (ṣ).

COLORING: Students will write the birth date of the Prophet (ṣ) and color the picture. Then they will color the two titles of Prophet Muḥammad (ṣ).

In this lesson, students will learn about Prophet Muḥammad (ṣ).

SAY: Today, we are going to learn about our last Prophet, Prophet Muḥammad (ṣ). Does anyone want to share something they know about Prophet Muḥammad (ṣ)? (Wait for answers.)

SAY: Very good! Let's learn some more about Prophet Muḥammad (ṣ). I will read, and I want you to listen very carefully.

At this time, turn to the STORYTIME, located in the TASK BAR for reference. Then, read to the students, or have one student read while others follow along, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here. Since this is a longer piece of reading, you could read this part over two class sessions.

SAY: What did you learn about Prophet Muḥammad (ṣ)? (Wait for ideas.)

SAY: Good! We learned from Prophet Muḥammad (ṣ) that we should stay strong and stand up for the truth, and Allah (swt) will help us. Allah (swt) can do anything and everything. By staying true to Allah (swt), nothing can harm us, and Allah (swt) will protect us, inshāʾAllāh.

As a wrap-up, students can complete the ACTIVITIES, located in the TASK BAR.

Lesson 2.5: Prophet Muḥammad (ṣ)

Prophet Muḥammad (ṣ) was born in Mecca on the 17th of Rabīʿ al-Awwal. He was the son of ʿAbdullāh and Āminah. Sadly, his father passed away a few days before his birth.

Āminah, the mother of the Noble Prophet (ṣ), asked a lady named Ḥalīmah to take care of and protect her son for his safety and wellbeing..

The Noble Prophet (ṣ) spent the first five years of his life with Ḥalīmah, and then she returned him to his mother, Āminah. When he was about six years old, his mother took him to Medina for a few days. On their return journey, she passed away. After that, his grandfather ʿAbdul Muṭṭalib took him into his care.

ʿAbdul Muṭṭalib loved his grandson very much and was very kind to him. However, he also died after two years.

After that, the Noble Prophet (ṣ) began to live with his uncle, Abū Ṭalib, and aunt, Fāṭimah daughter of Asad. They loved Muḥammad (ṣ) as if he was their own son. Abū Ṭalib went on a business trip and he took his young nephew along with him. This way, he learned a lot about trading.

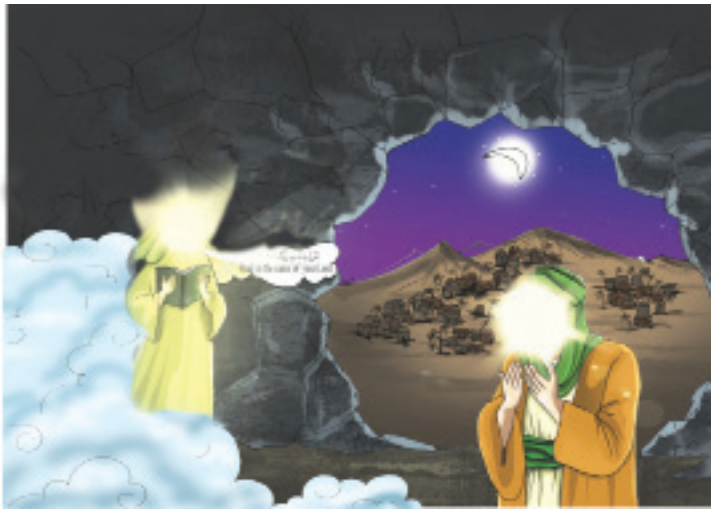
Even as a young man, Prophet Muḥammad (ṣ) was very honest with people. The people, therefore, respected him very much and used to call him aṣ-Ṣādiq (the truthful) and al-Amīn (the trustworthy).

It was because of his kindness and honesty that a very rich lady named Khadījah asked him to marry her. The Prophet (ṣ) agreed; they were married and lived together very happily.

Prophet Muḥammad (ṣ) never worshiped idols and at times he would go to a cave at Mount Hira to pray and think.

The Prophet (ṣ) used to be hurt whenever he saw the people of Mecca fighting and cheating one another.

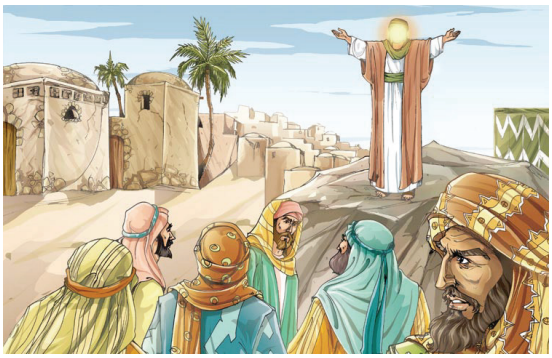
One day, when he was in the cave, Angel Jabrāʾīl (ʿa) came down by Allah's command and told Prophet Muḥammad (ṣ) that he has been chosen by Allah (swt) to become the Prophet and the Messenger, and to spread the religion of Islam.



Prophet Muḥammad (ṣ) advised the people to stop idol-worshiping and doing other evil deeds and to worship only Allah (swt). He told them it is only Allah (swt) who has made the Heavens and the Earth and is in charge of them.

He also told them of the Day of Judgment, when everyone will see his or her good and bad deeds from this world, and will be either rewarded or punished for them.

His wife, Lady Khadījah, and his cousin, Imām ʿAlī (ʿa), were the first to believe that he was a Prophet (ṣ) and to accept Islam.



Activity 2.5a: Fill in the missing letters

Fill in the missing letters to find the name of the most perfect person. Place each letter that you fill in on the line at the bottom.

ISLA M

QU R'ĀN

AH LUL BAYT

A LLAH

M ECCA

I MĀM

S ALĀM

ḤADĪTH

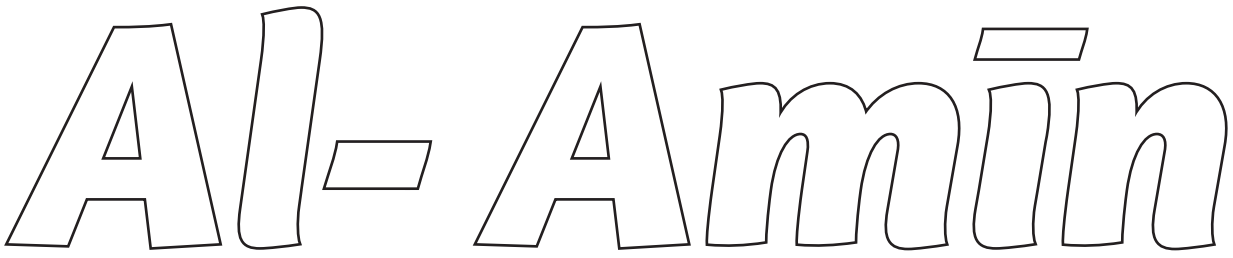
MUḤAMMAD (ṣ)

Activity 2.5b: Coloring

Prophet Muḥammad (ṣ) was born on the 17 th of Rabīʿ al-Awwal

Activity 2.5c: Coloring the Titles

Our Prophet (ṣ) was called by these titles:



The Trustworthy

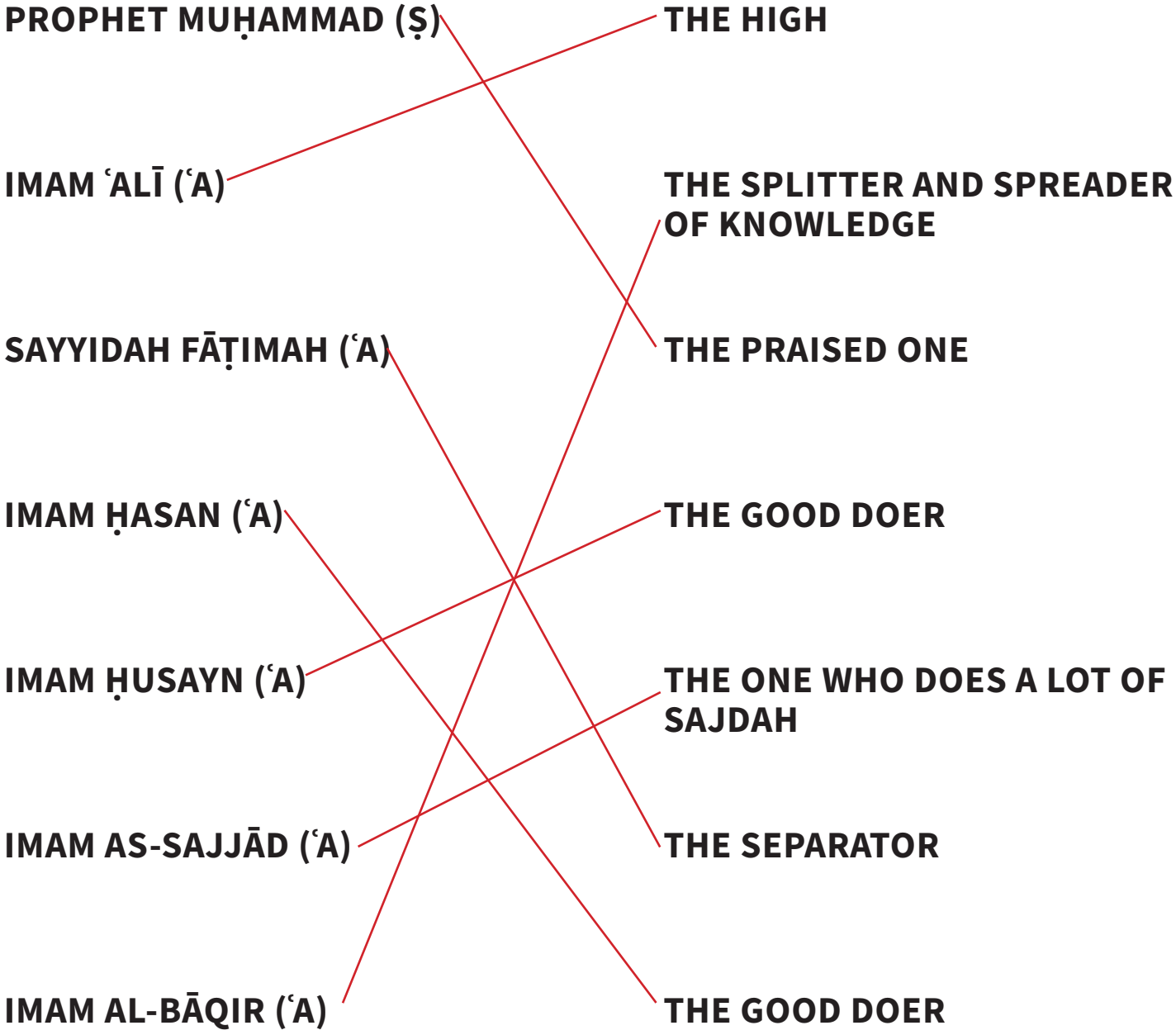
The Truthful

CHAPTER 3:

THE LAST 7 MAʿṢŪMĪN (ʿA)

Review: The First 7 Maʿṣūmīn (ʿa)

Match each Maʿṣūm's name with the meaning of his/her name.



Lesson 3.1: Imām Jaʿfar aṣ-Ṣādiq (ʿa)

Name:	Jaʿfar (ʿa)
Title:	Aṣ-Ṣādiq (The Truthful)
Birth:	17th Rabīʿ al-Awwal, 83 AH in Medina
Father:	Imām Muḥammad al-Bāqir (ʿa)
Mother:	Umm Farwah
Shahādah:	25th Shawwāl 148 AH
Buried:	Jannatul Baqīʿ, Medina

Birth

Imām Jaʿfar aṣ-Ṣādiq (ʿa) was born on the same date as Prophet Muḥammad (ʿa). He was brought up under the care of his grandfather, Imām Zaynul ʿĀbidīn (ʿa) for 12 years and then remained under the guidance of his father, Imām al-Bāqir (ʿa) for another 19 years. He learned a lot from them!

Imāmah

The evil rulers were still busy fighting amongst themselves, so the Imām (ʿa) took advantage of this time and continued his father's classes. His classes became very big and he had many students. He had at least 4,000 students, who all became scholars of ḥadīth and sciences.

Amongst his famous students were:

- Hishām bin Ḥakam
- Jābir bin Ḥayyān
- Abū Ḥanīfah

Imām's Akhlāq and Love for the People

Imām aṣ-Ṣādiq (ʿa) had excellent akhlāq (manners), just like the other Imāms (ʿa), and always took care of the people.

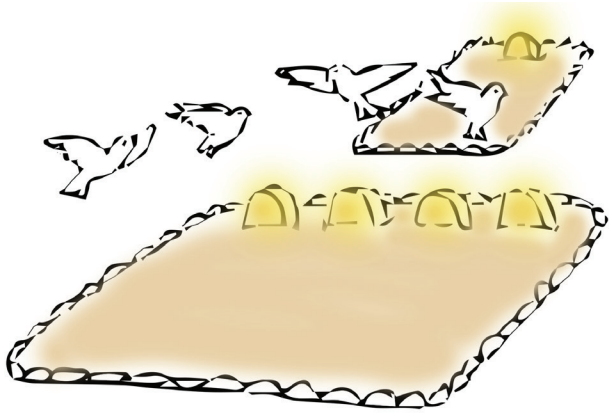
Once, in Medina, there was not enough wheat and flour, so bread became very expensive to buy. The Imām (ʿa) asked one of his workers how much wheat they had at home. The servant said that, alḥamdulillāh, they had plenty of wheat and flour. The Imām (ʿa) then said, "Sell my wheat for a low price in the market and we should be patient just like everyone else."

In this story, Imām aṣ-Ṣādiq (ʿa) taught us that Islam does not like for us to gather more than we need.

Shahādah

Toward the end of the Imām's life, the evil ruler Manṣūr began to harass and imprison the Imām (ʿa) many times, but each time he had to let the Imām (ʿa) go because the people would get upset. This made the Imām (ʿa) ill over time, he was even unable to get out of his bed for 25 days! However, Manṣūr was still unhappy and one day, he sent some poisoned grapes through his governor in Medina, Muḥammad bin Sulaymān. When the Imām (ʿa) ate the grapes, he was poisoned and died on the 25th of Shawwāl, 148 AH. He is buried in Jannatul Baqīʿ next to his father.

His title aṣ-Ṣādiq is very special. Read the story to learn what it means!



Activity 3.1a: Multiple Choice

Circle the correct answer.

1. Imām Jaʿfar aṣ-Ṣādiq (ʿa) shares the same birthday as _____.
   a. Imām ʿAlī (ʿa)
   b. Prophet Muḥammad (ṣ)
   c. Imām Muḥammad al-Bāqir (ʿa)
   d. None of the above

2. His father's name is _____.
   a. Muḥammad ibn ʿAlī al-Bāqir (ʿa)
   b. ʿAlī ibn Ḥusayn as-Sajjād (ʿa)
   c. Ḥusayn ibn ʿAlī (ʿa)
   d. None of the above

3. His grandfather is _____.
   a. Imām Ḥusayn (ʿa)
   b. Imām Zaynul ʿĀbidīn (ʿa)
   c. Imām Muḥammad al-Jawād (ʿa)
   d. None of the above

4. _____ is one of the famous students of Imām aṣ-Ṣādiq (ʿa).
   a. Abū Ṭālib
   b. ʿAbdul Muṭṭallib
   c. Hishām bin Ḥakam
   d. None of the above

5. In his school there were at least _____ students.
   a. 72
   b. 148
   c. 40
   d. 4,000

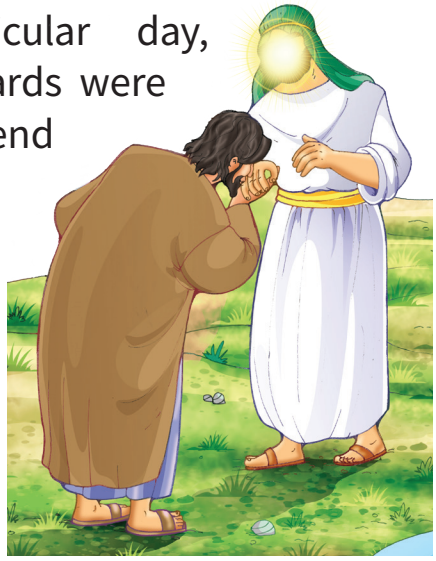
6. He is buried in _____
   a. Karbalāʾ
   b. Jannatul Baqīʿ
   c. Najaf
   d. Mecca

Storytime 3.1: The Truthful

Blessed names: Why Was He Named aṣ-Ṣādiq (ʿa)?

The sound of the flowing river and chirping birds echoed through the garden.

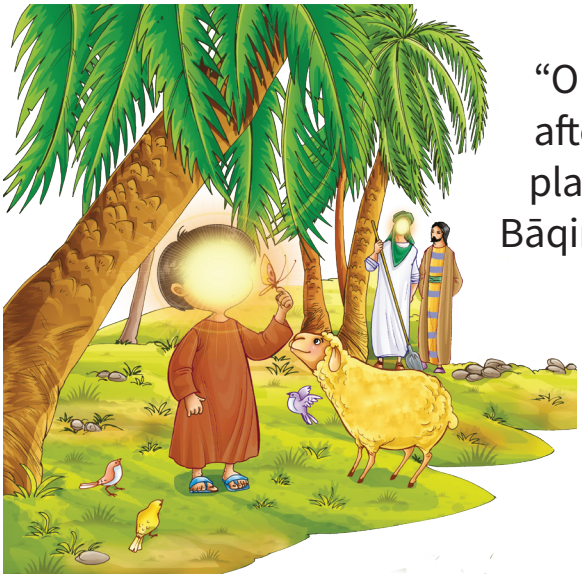
Imām as-Sajjād (ʿa) sat by the river, smelling the beautiful flowers. It was a rare sight to see the Imām (ʿa) outside of his home since the evil caliph had guards closely watching him at all times.



On this particular day, however, the guards were busy elsewhere, so Imām as-Sajjād (ʿa) was able to spend some time outside and enjoy the cool breeze.

Abū Khālid, a student of Imām as-Sajjād (ʿa), knew this would be the best time to ask the Imām any questions he needed answered.

Abū Khālid quickly walked up to the Imām (ʿa) and kissed his hand out of love and respect. He then asked for permission to ask his first question.



"O son of Rasūlullāh (ṣ), who is going to be the Imām after you?" The Imām (ʿa) pointed to a young boy playing nearby and said, "My son, Muḥammad al-Bāqir (ʿa) will be the Imām after me."

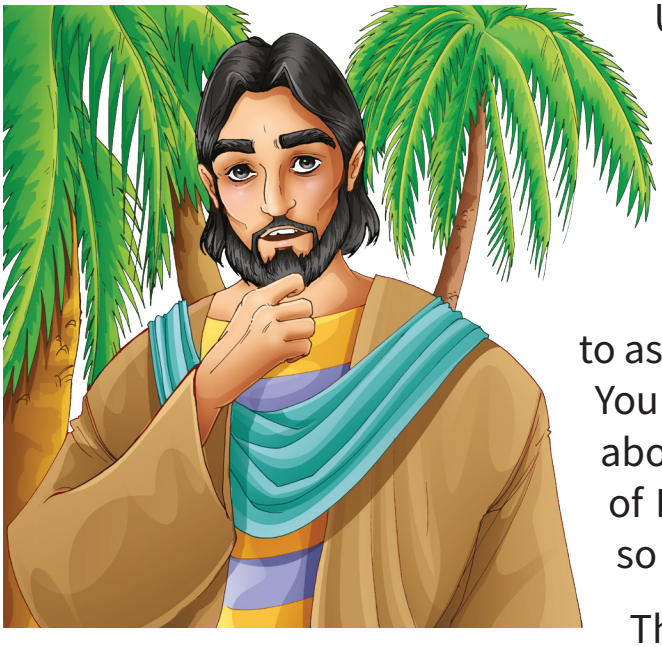
Abū Khālid looked at the beautiful boy playing nearby. He was very pleased to hear this news and had many more questions for the Imām (ʿa).

He asked, “O my Imām (ʿa), who will be the next Imām after Imām Muḥammad al-Bāqir (ʿa)?”

Imām as-Sajjād (ʿa) replied, “The Imām after him will be named Jaʿfar (ʿa).”

Still, Abū Khālid wanted to know more, and again he asked, “I want to make sure that I will be able to recognize Imām Jaʿfar (ʿa)! Does he have any special titles?”

The Imām (ʿa) nodded his head and answered, “His title is ‘aṣ-Ṣādiq,’ meaning ‘the truthful.’”



Upon hearing the word “aṣ-Ṣādiq,” Abū Khālid thought to himself, ‘aṣ-Ṣādiq’ means the truthful. All the Imāms (ʿa) are truthful, so why will Jaʿfar (ʿa) be the only one to be called ‘truthful?’

At first, Abū Khālid did not have the courage to ask such a question, but how could he not ask? You see, he wanted to know everything he could about Imām aṣ-Ṣādiq (ʿa)! He shyly asked, “O son of Rasūlullāh, all of the Imāms (ʿa) are truthful, so how come only he will be called ‘aṣ-Ṣādiq?’”

The Imām (ʿa) was actually very happy, and admired Abū Khālid’s curiosity.

Imām as-Sajjād (ʿa) remembered Prophet Muḥammad's answer to this very question.

With a comforting smile he said, "O Abū Khālid, the Prophet (ṣ) himself has said that Jaʿfar (ʿa) should be given the title 'aṣ-Ṣādiq.'

He once told us that there will be another man named Jaʿfar who will be a liar and will claim that he is the twelfth Imām.

This man will be called 'Jaʿfar al-Kadhdhāb,' which means 'Jaʿfar the Liar.' By calling the sixth Imām Jaʿfar aṣ-Ṣādiq (ʿa), everyone will be able to tell the difference between the two Jaʿfars, even though they share the same first name."

Things were beginning to make sense to Abū Khālid.

Imām as-Sajjād (ʿa) continued, "Let me explain a little more. You see, Jaʿfar al-Kadhdhāb will be friends with an evil ruler and will not accept the Imāmat of Imām al-Mahdī (ʿaj)."

Imām as-Sajjād (ʿa) paused for a moment and put his head down, as tears streamed down his face. He shook his head and said, "Jaʿfar al-Kadhdhāb will be related to Imām al-Mahdī (ʿaj) and know him very well, but he still will not accept him as the Imām."

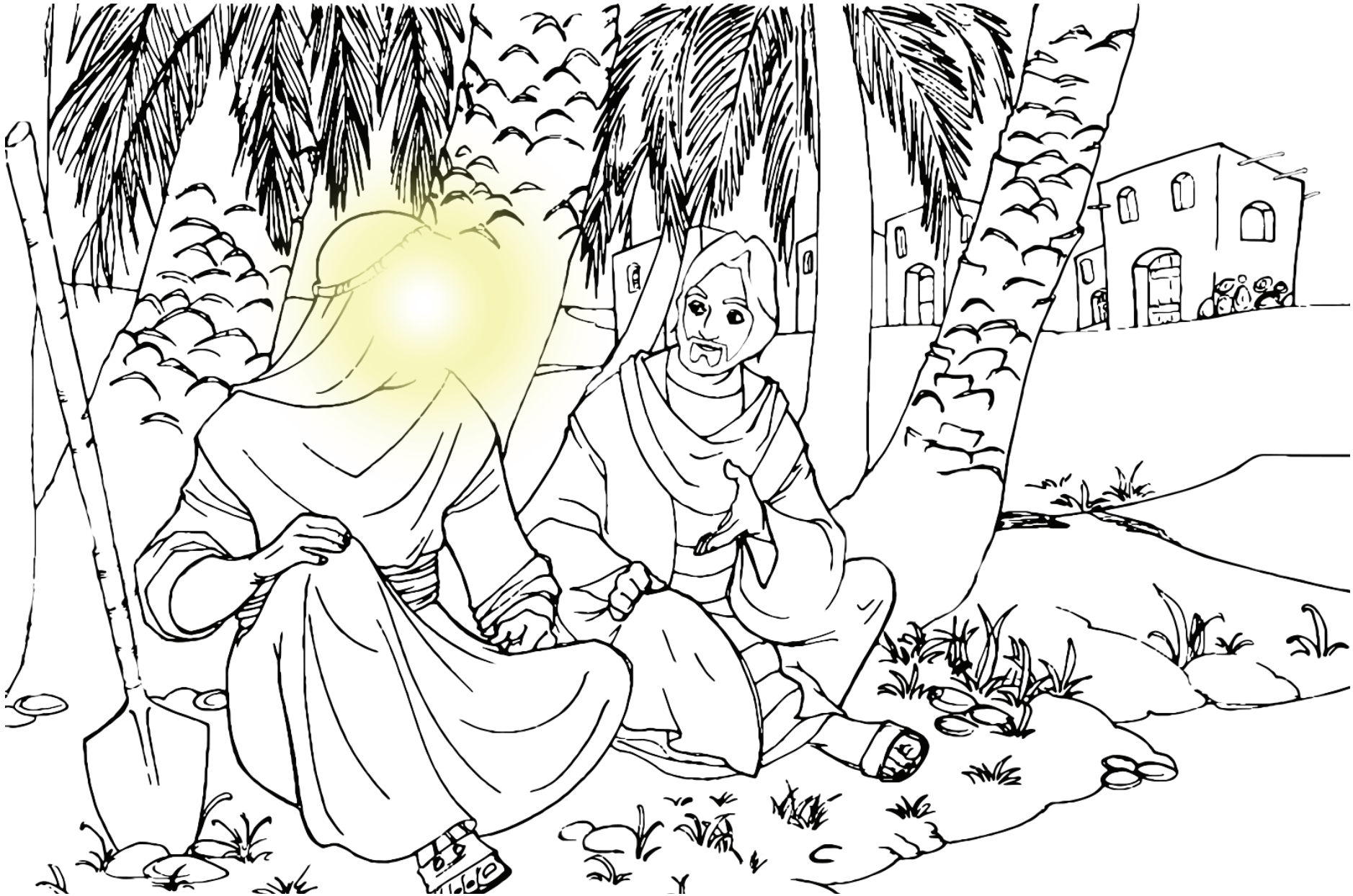
They both sighed sadly and stood in silence for a while.

Abū Khālid thanked Allah (swt) for this rare opportunity to visit the Imām (ʿa) and for having so many of his questions answered. It was as if a weight had been lifted off his shoulders. He asked the Imām (ʿa) for permission to leave and then respectfully bid him farewell.

As Abū Khālid started walking home, the sun was shining brightly in the sky, and even the birds seemed to be chirping the praises of Allah (swt). A little boy passing by couldn't stop staring at his face. The boy wondered, who is this man who seems to be glowing with peace?

May Allah (swt) send His peace and blessings upon Imām aṣ-Ṣādiq (ʿa) and help us to also be truthful like him.

Jilā' ul-'Uyūn, Vol. 3, P. 693



IMĀM AṢ-ṢĀDIQ (ʿA) THE TRUTHFUL

Activity 3.1b: Story Review

Answer the questions from the story.

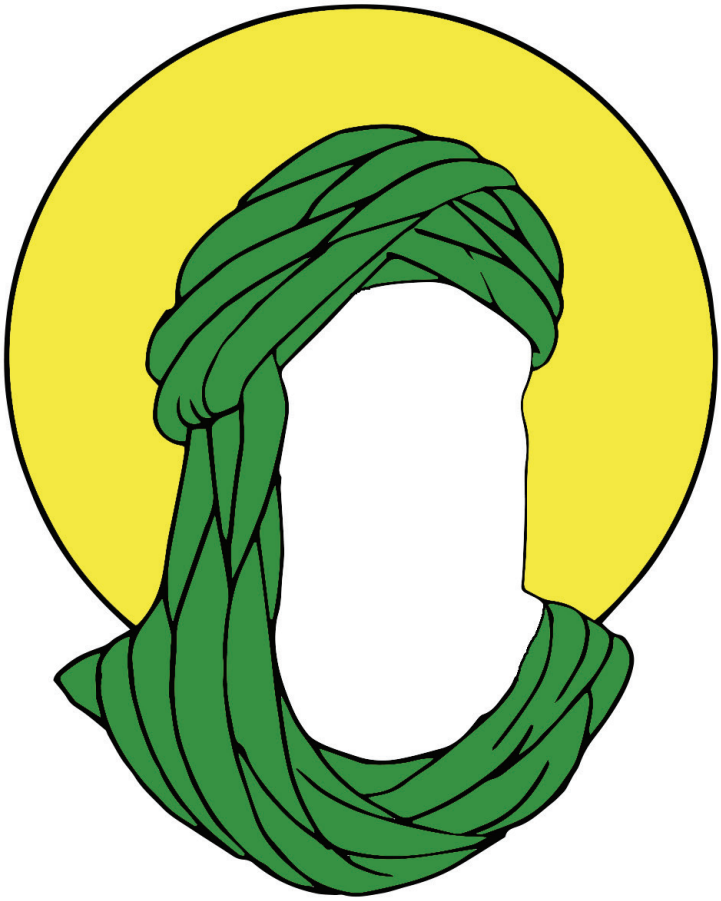
1. Who told Abū Khālid about Imām Jaʿfar aṣ-Ṣādiq (ʿa)?
   Imām Zaynul ʿĀbidīn (ʿa) (Imām as-Sajjad (ʿa))

2. What does “aṣ-Ṣādiq” mean? the Truthful One

3. Why was only Imām aṣ-Ṣādiq (ʿa) called “aṣ-Ṣādiq?”
   Because there would be a man named Jaʿfar who would be a liar and claim to be the 12th Imām. By calling the 6th Imām “aṣ-Ṣādiq,” people would be able to tell the difference between the two.

4. What is the name of the man who claimed to be the 12th Imām (ʿaj)?
   Jaʿfar al-Kadhāb

Lesson 3.2: Imām Mūsā al-Kaẓim (ʿa)



Name:	Mūsā (ʿa)
Title:	Al-Kāẓim (The One Who Swallows His Anger)
Birth:	7th Ṣafar, 128 AH in Abwa
Father:	Imām Ja'far aṣ-Ṣādiq (ʿa)
Mother:	Ḥamīdah Khātūn
Shahādah:	25th Rajab 183 AH
Buried:	Kāẓimayn, Baghdad (Iraq)

Birth

Imām Mūsā al-Kāẓim (ʿa) was born in Abwa, a place between Mecca and Medina where Lady Āminah (Prophet Muḥammad's mother) is buried.

Imāmah

Imām Mūsā al-Kāẓim (ʿa) is our seventh Imām. He lived with his father for 20 years. After his father was martyred, he took over the responsibility of Imāmah and guided the people from Medina.

Rulers During His Imāmah

Imām al-Kāẓim (ʿa) lived at the time of four unkind and evil khulafāʾ: Manṣūr, Mahdī, Hādī, and Hārūn Rashīd. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned toward him. Soon, Hārūn began to get jealous of the popularity and the power that the Imām (ʿa) had over the Muslims.

Once when Hārūn went to Medina, he approached the grave of Prophet Muḥammad (ṣ) and said,

"Salāms to you O Prophet of Allah (swt), salām to you my cousin."

He was trying to show off to the people that he was related to the Prophet (ṣ). A little while later the Imām (ʿa) came to the grave and said,

"Salām to you O Prophet of Allah (swt), salām to you my father."

The Imām (ʿa) was proving to the people and Hārūn that he was a closer relative of the Prophet (ṣ). When Hārūn heard this, his face became red with anger.

Hārūn was feeling scared by the growing popularity of the Imām (ʿa) so he ordered his soldiers to handcuff the Imām (ʿa) and bring him to his city, Baghdad. He put the Imām (ʿa) in jail for almost 19 years!

The Imām's title, al-Kāẓim, has a special meaning; read the story to find out what it means!

Shahādah

Hārūn poisoned the Imām (ʿa) with dates. Even after he died Hārūn was very cruel and ordered the Imām's body to be put on a bridge so everyone could go and see. Hārūn was trying to convince the people that the Imām (ʿa) died naturally, not by poison, but the truth always comes out. He is buried in Kāẓimayn.

Activity 3.2a: Multiple Choice

Circle the correct answer.

1. Imām Mūsā al-Kāẓim (ʿa) was born in Abwāʾ, where _____ is buried.
   a. Abū Ṭalib
   b. Prophet Muḥammad (ṣ)
   c. Lady Khadījah
   d. Lady Āminah

2. His father's name is _____.
   a. ʿAlī ibn Ḥusayn as-Sajjād (ʿa)
   b. Muḥammad ibn ʿAlī al-Bāqir (ʿa)
   c. Jaʿfar ibn Muḥammad aṣ-Ṣādiq (ʿa)
   d. None of the above

3. Imām al-Kāẓim (ʿa) was in jail for about ___ years.
   a. 7
   b. 10
   c. 19
   d. 40

4. _____ was the evil khalīfah who poisoned Imām al-Kāẓim (ʿa).
   a. Hārūn Rashīd
   b. Ma'mūn Rashīd
   c. Yazīd
   d. None of the above

5. Imām al-Kāẓim (ʿa) is buried in _____.
   a. Karbalāʾ
   b. Najaf
   c. Kāẓimayn
   d. None of the above

Storytimes 3.2: The One Who Swallows His Anger

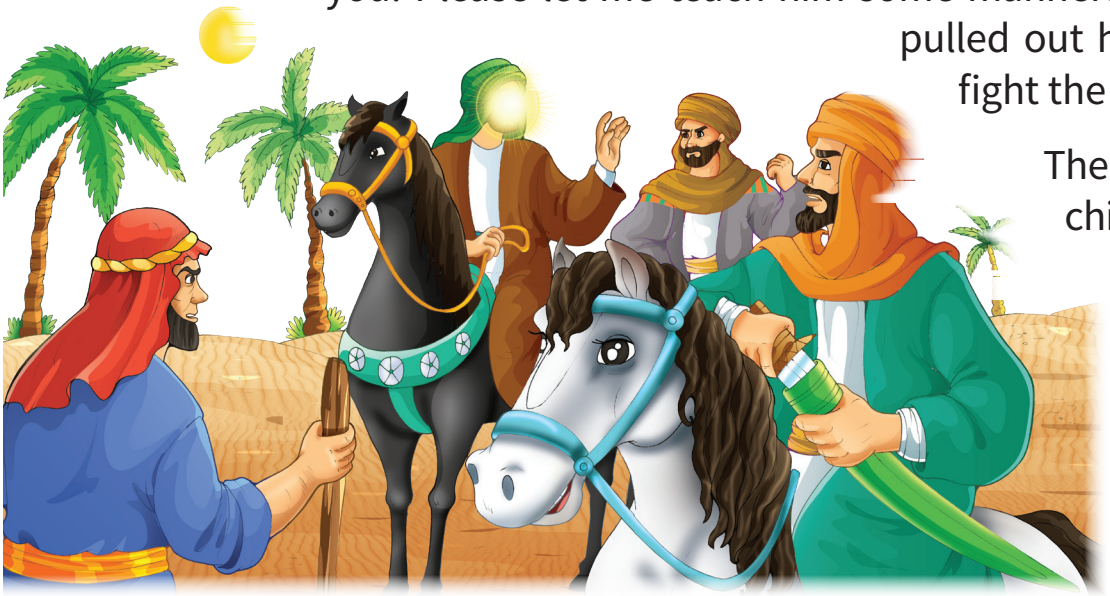
Blessed names - Why Was He Named al-Kāẓim (ʿa)?

The burning sun shone down brightly on the fields, where a drought had plagued the land.

A farmer stood in the heat, sweating as he dug into his land with a shovel, preparing for the planting season. From afar, he could see Imām Mūsā al-Kāẓim (ʿa) riding by with his companions on their way to the masjid.

As the Imām (ʿa) grew closer, the farmer scowled and began shouting curses at him. You see, this angry farmer was a friend of the evil caliph of the time, a well-known enemy of the Imām (ʿa), and had heard many lies about the Imām (ʿa). As the farmer drove his shovel into the dirt, he continued to call out names and make fun of the Imām (ʿa), who was now very close to him.

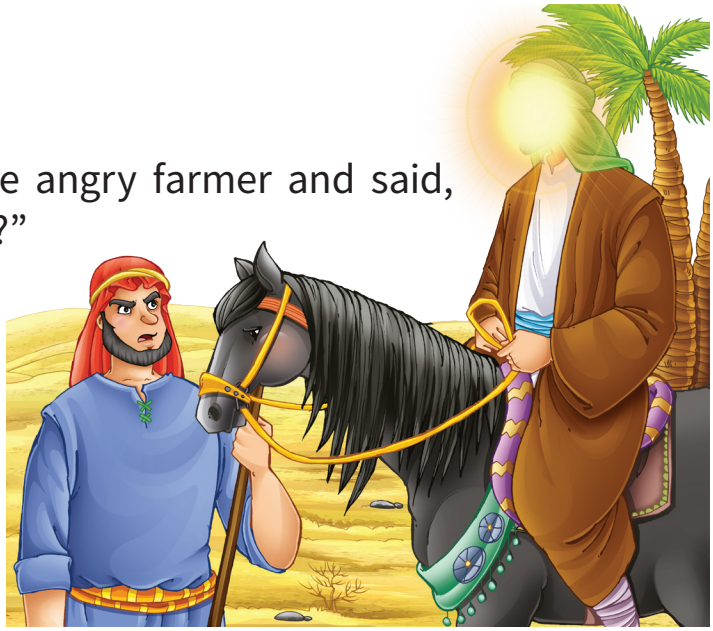
Upon hearing the insults, one of the Imām's companions became very angry with the farmer. He said to the Imām (ʿa), "O Imām (ʿa), this man is disrespecting you! Please let me teach him some manners!" The companion pulled out his sword, ready to fight the farmer.



The other companion chimed in, "Yes, please let us teach this scoundrel a lesson! He cannot talk to our beloved Imām (ʿa) like this!"

Imām al-Kāẓim (ʿa) gently raised his hand and everyone instantly became silent. In a calm and gentle voice, he said, “Why don’t you two go ahead to the masjid and I’ll join you soon, inshāʾAllāh.” The companions agreed and bid him farewell.

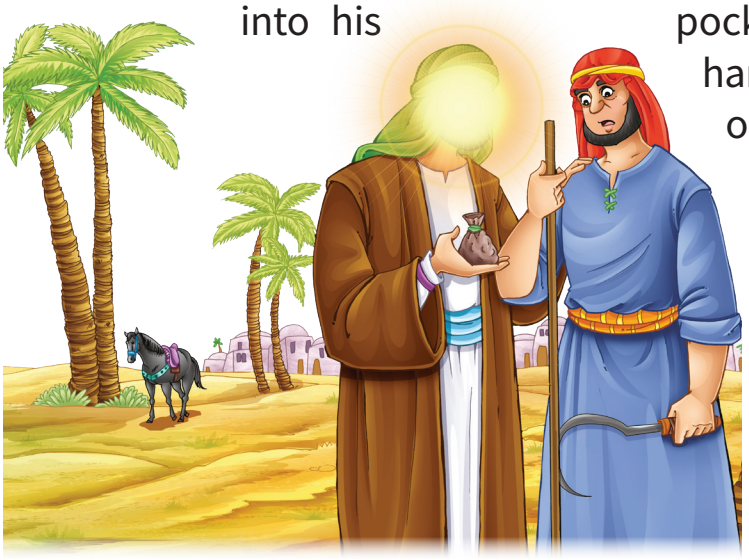
Imām al-Kāẓim (ʿa) then rode toward the angry farmer and said, “Salāmun ʿalaykum, brother, how are you?”



The farmer scowled and replied bitterly, “I would be better if it weren’t for this drought. I’ve lost everything, and all I have are debts to pay.”

With a warm smile, the Imām (ʿa) continued, “Yes, it’s been a hard year for many. May Allah (swt) give you lots of success in your farming this year. If you don’t mind me asking, how much did you lose because of the drought?”

The farmer sighed and said in frustration, “A hundred gold coins!”

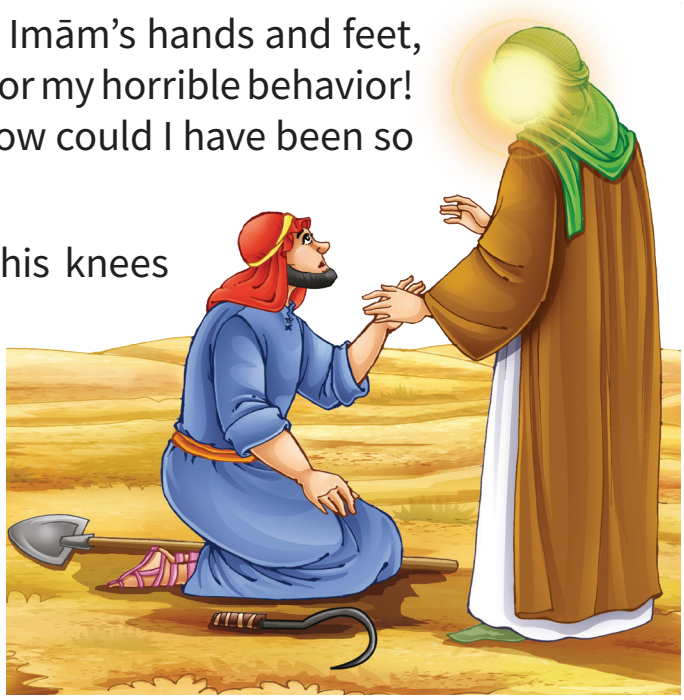


Without blinking, the Imām (ʿa) came down from his horse. He reached into his pocket, pulled out a heavy coin bag, and handed it to the farmer. When the farmer opened the bag, he was shocked to see three hundred gold coins inside!

Imām al-Kāẓim (ʿa) said with compassion, "This is for you, dear brother. You can pay off your debts, keep your farm, and provide for your family. I pray that Allah (swt) sends rain so that your crops flourish this year, inshāʾAllāh!"

The farmer's eyes widened with surprise and his mouth fell open in shock. Embarrassed, he fell to his knees, dropping the bag of coins.

With tears in his eyes, he began kissing the Imām's hands and feet, and pleaded, "O my Imām (ʿa)! I am so sorry for my horrible behavior! Everything they said about you is wrong! How could I have been so disrespectful toward you?!"



Imām al-Kāẓim (ʿa) helped the farmer off his knees and gently put his arm around him. With a kind voice and smiling face, he forgave him. He then told the farmer, "May Allah (swt) be with you," and rode off toward the masjid.

The farmer was filled with regret and sadness as he watched the Imām (ʿa) ride away.

Some time passed, and Imām al-Kāẓim (ʿa) had finally reached the masjid and began teaching his students.

As they were studying, the students looked up and were surprised to see the farmer standing outside the masjid.

One of them scoffed, “Doesn’t he have any shame?! Has he come all the way to the masjid just to continue insulting the Imām (ʿa)?”

Another student rolled up his sleeves and clenched his fists as he angrily said, “Yes, let’s teach him some manners!”

The farmer entered with his head lowered. He approached the Imām (ʿa) and said, “Salāmun ʿalaykum, O son of Rasūlullāh (ṣ). I let my anger and frustration get the better of me. I am very embarrassed by my actions; please forgive me! It is now clear to me that Allah (swt) chooses only His best servants to be the Imāms!”

One of the students was confused and asked, “I don’t understand what is happening. Aren’t you the same man who used bad words against our beloved Imām? What changed your akhlāq?”

The farmer told them what had happened between him and the Imām (ʿa) after the companions left. The students were impressed by the amazing akhlāq of Imām Mūsā al-Kāẓim (ʿa).

Once again, the farmer apologized and bid the Imām (ʿa) and his students farewell.

The Imām (ʿa) turned to his students and said, "All of you wanted to use violence to teach this man a lesson, yet all it took was some kindness to help him realize his mistakes."

So you see, instead of yelling at the farmer and giving into his anger, Imām al-Kāẓim (ʿa) was able to swallow his anger and help the farmer. Through the Imām's kind actions, the farmer's hate turned into love. This akhlāq of our seventh Imām (ʿa) is why he is called "al-Kāẓim" — "the one who swallows his anger."

Aʿyān ash-Shīʿah, Vol. 2, P. 7
Āʿlam al-Warāʾ, Vol. 2, P. 296

IMĀM AL-KĀẒIM (ʿA)
THE ONE WHO SWALLOWS HIS ANGER

Activity 3.2b: Story Review

Answer the questions from the story.

1. Why did the farmer call Imām al-Kāẓim (ʿa) those mean names?
   He was friends with the evil khalīfah of the time and heard many lies about the Imām.

2. How did the Imām's companions react when they heard the farmer's insults?
   One of the companions became very angry and he wanted to "teach the man some manners." He even pulled out his sword to fight! However, the Imām (ʿa) let him know to go to the masjid instead of fighting with the man

3. What changed the farmer's behavior toward the Imām (ʿa)?
   The Imām showed good akhlāq despite being insulted.

4. What does "al-Kāẓim" mean? The one who swallows his anger.

Lesson 3.3: Imām ʿAlī ar-Riḍā (ʿa)

Name:	ʿAlī (ʿa)
Title:	Ar-Riḍā (The Content)
Birth:	11th Dhul Qaʿdah, 148 AH in Medina
Father:	Imām Mūsā al-Kāẓim (ʿa)
Mother:	Najmah Khātūn
Shahādah:	29th Ṣafar 203 AH or 17th Ṣafar 202 AH
Buried:	Mashhad, Iran

Birth

Imām ʿAlī ar-Riḍā (ʿa) was the son of the 7th Imām, Imām Mūsā al-Kāẓim (ʿa) and Najmah Khātūn. Imām ar-Riḍā (ʿa) was raised and taught by his father for 35 years. After his father died he became the 8th Imām (ʿa).

Imāmah

After the death of his father, Imām ar-Riḍā (ʿa) became the Imām, but it was very difficult! The evil ruler Hārūn Rashīd and his son Maʾmūn made it very difficult not only for the Imām (ʿa), but they also made the lives of those following the Imām (ʿa) very difficult.

After the death of Hārūn, his son Maʾmūn became the khalīfah. Maʾmūn was an intelligent man. He realized that Imām ar-Riḍā (ʿa) was very popular among the people. Even some of his own ministers were Shia' and followers of Imām ar-Riḍā (ʿa), so he decided to trick the Imām (ʿa) and the people!

First, he pretended and announced that he was Shīʿah. He ordered that any one related to Imām ar-Riḍā (ʿa) should not be harmed.

Then, he forced the Imām (ʿa) to come from Medina to Marv, which was his capital.

Fortress of Allah (swt)

Thousands of people were gathered to greet Imām ar-Riḍā (ʿa) on his way to Marv. Some scholars at Neyshabur begged him to stop and give a speech. The Imām (ʿa) taught them a ḥadīth from Prophet Muḥammad (ṣ):

"Lā ilāha illallāh is My fortress, and whoever enters My fortress saves himself from My punishment."

Then, Imām ar-Riḍā (ʿa) went forward a little and stopped. He then informed them that there were some conditions that needed to be fulfilled before entering the fortress, or safe place, of Allah (swt). One of these conditions was completely obeying the Imām (ʿa).

When the Imām (ʿa) reached Marv, Maʾmūn put on a big show! He greeted him with great respect (although he didn't really mean it). He pretended to even offer him to be the next khalīfah after him!

The Imām (ʿa) was forced to accept. This was a big trick Maʾmūn had planned all along. He didn't offer the Imām (ʿa) this position because he truly loved the Imām (ʿa) and knew he should be the khalīfah, no! He was actually tricking everyone, and did it so that the people would not rebel against him.

The people all thought that Maʾmūn was being so kind, but really he had no intention of allowing the Imām (ʿa) to become the next khalīfah! He had an evil plan to stop that from happening.

Imām ar-Riḍā (ʿa) in Maʾmūn's Court

Imām ar-Riḍā (ʿa) was even smarter than Maʾmūn. So he took advantage of the situation and organized many speeches and majalis to remember the martyrs and sacrifice of Karbalāʾ. He taught and explained the lessons to be learned from that tragedy.

Imām ar-Riḍā (ʿa) used to also answer the questions from people from all over the world that visited the court, who would ask about Islam.

Even the Imām's title, ar-Riḍā, has a special meaning, which we'll find out in the story!

Shahādah

Maʾmūn became very angry! He did not realize the Imām (ʿa) would begin teaching so many people. He started feeling scared that everyone loved the Imām (ʿa) more than him! So Maʾmūn decided to put his evil plan in motion. He was going to kill the Imām (ʿa).

One day, he forced the Imām (ʿa) to visit him for a meal, where he offered the Imām (ʿa) poisoned grapes. Imām ar-Riḍā (ʿa) became very sick and as a result died on 29th Ṣafar 203 AH He is buried in Mashhad, Iran.

Activity 3.3a: Multiple Choice

Circle the correct answer.

1. Imām ʿAlī ar-Riḍā (ʿa) was born in Medina on _____ 148 AH.
   a. 13th Dhul Qaʿdah
   b. 11th Dhul Qaʿdah
   c. 13th Rajab
   d. 11th Rajab

2. His father was the ____ Imām (ʿa).
   a. 5th
   b. 6th
   c. 7th
   d. 8th

3. Imām ar-Riḍā (ʿa) was forced to move to _____, the evil khalīfah's capital.
   a. Mecca
   b. Damascus
   c. Medina
   d. Marv

4. _____ was the evil khalīfah who poisoned Imām ar-Riḍā (ʿa).
   a. Hārūn
   b. Maʾmūn
   c. Yazīd
   d. None of the above

5. Imām ar-Riḍā (ʿa) is buried in _____.
   a. Mashhad
   b. Medina
   c. Mecca
   d. None of the above

Storytime 3.3: The Content

Blessed names: Why Was He Named ar-Riḍā (ʿa)

It was nearly sunset and Byzantine, the famous scholar, couldn't stop pacing back and forth. You see, he had just heard that the evil king Maʾmūn was the one who named the eighth Imām "ar-Riḍā!" He knew that "Riḍā" meant being "content" or "happy," but he just couldn't understand why Imām ar-Riḍā (ʿa) would have accepted a title like this from Maʾmūn, who was a known enemy of Islam! The more he paced, the more confused he became.

As night approached, Byzantine couldn't sleep. He needed to know right away! Finally, he rushed out of his home to seek help from the Imām of his time, Imām al-Jawād (ʿa), the son of Imām ar-Riḍā (ʿa). He left in such a hurry that he even forgot to blow out his lantern!

As Byzantine rushed past the houses, the villagers wondered, why is this man in such a hurry?!

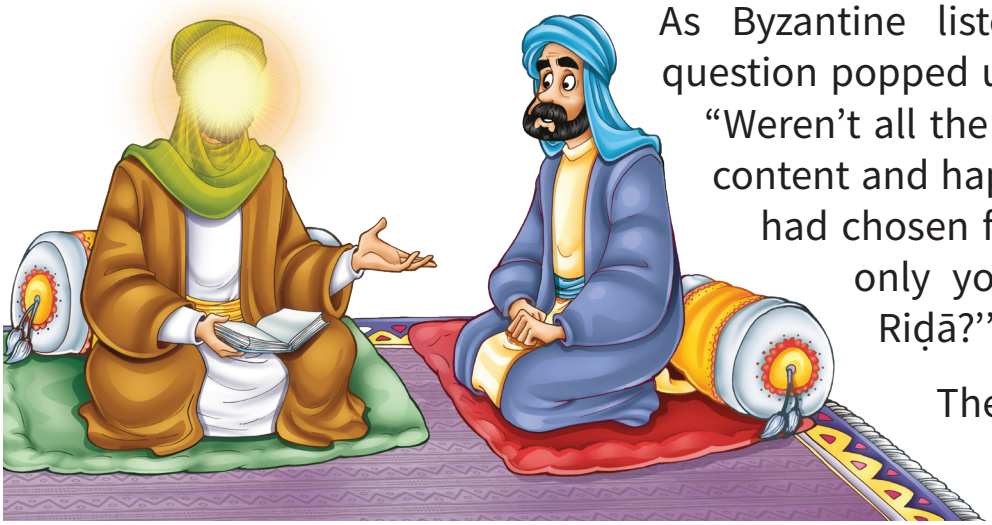
When he finally reached the home of Imām al-Jawād (ʿa), he paused before knocking. He thought the Imām (ʿa) might be resting, and he didn't want to disturb him. After going back and forth in his mind, he decided his question was too pressing, and so he gently knocked on the door.

To his delight, Imām al-Jawād (ʿa) happily opened the door. Byzantine asked for permission to enter, and the Imām (ʿa) kindly welcomed him in.

While catching his breath, Byzantine exclaimed, “It has been a long time since a question has bothered me so much! The more I think about it, the more confused I become! May I please ask you my question?” The Imām (ʿa) kindly agreed.

Byzantine asked, “O son of Rasūlullāh (ṣ), some of the enemies of Allah (swt) believe that Maʾmūn chose the title ‘ar-Riḍā’ for your father. However, we all know that Maʾmūn is an enemy of the Ahlul Bayt (ʿa). So how can this be true?”

Imām al-Jawād (ʿa) patiently answered, “I swear by Allah (swt) that they have lied! This title was given to my father by the Almighty Allah (swt). He was given this title because he was always content and happy with whatever Allah (swt) chose for him, and Allah (swt) was happy with him.”



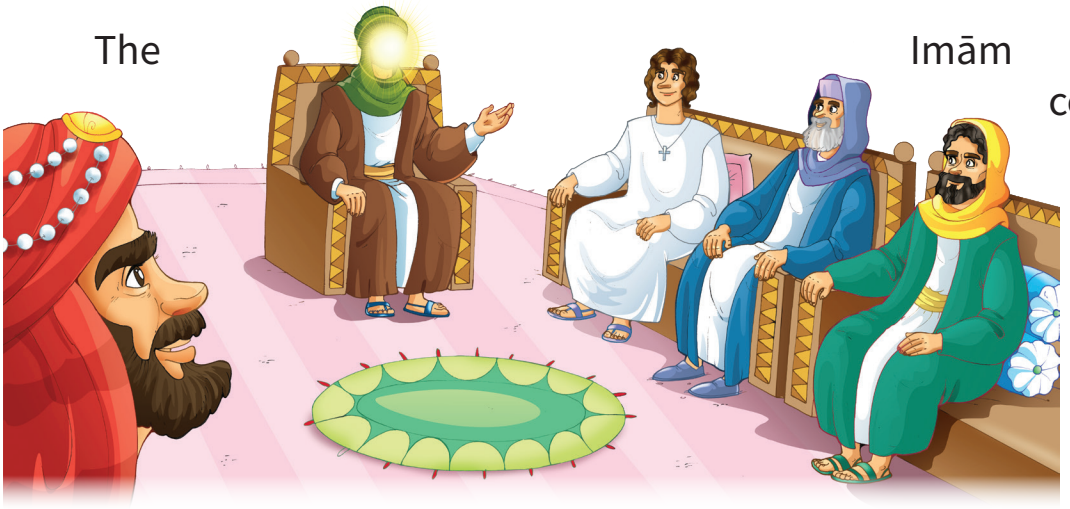
As Byzantine listened carefully, another question popped up in his mind. He asked, “Weren’t all the Prophets and Imāms (ʿa) content and happy with what Allah (swt) had chosen for them? Why, then, was only your father known as ‘ar-Riḍā?’”

The Imām (ʿa) kindly replied, “Yes, you are right! The Prophet (ṣ) and all the

Imāms (ʿa) are also content and happy with what Allah (swt) has chosen for them, but my father was given this title because in addition to Allah (swt) being content and happy with him, his enemies were also content and happy with him!"

Byzantine's forehead wrinkled as he pondered deeply about the Imām's answer.

"His enemies were happy with him? Why?!" he asked.



The Imām (ʿa) smiled and continued, "Let me tell you a story! One day, Maʾmūn wanted to embarrass my father, so he invited scholars from all over his empire to debate with him, thinking he would lose. However, with the help of Allah (swt), my father debated so well that everyone was in awe of his knowledge. All of the scholars left with smiles on their faces! As they left, they congratulated Maʾmūn on having such a wise advisor, which made Maʾmūn very happy and content with Imām ar-Riḍā (ʿa)!"

Byzantine nodded in approval and breathed a sigh of relief. He had finally received the answer to the question that was driving him crazy with curiosity.

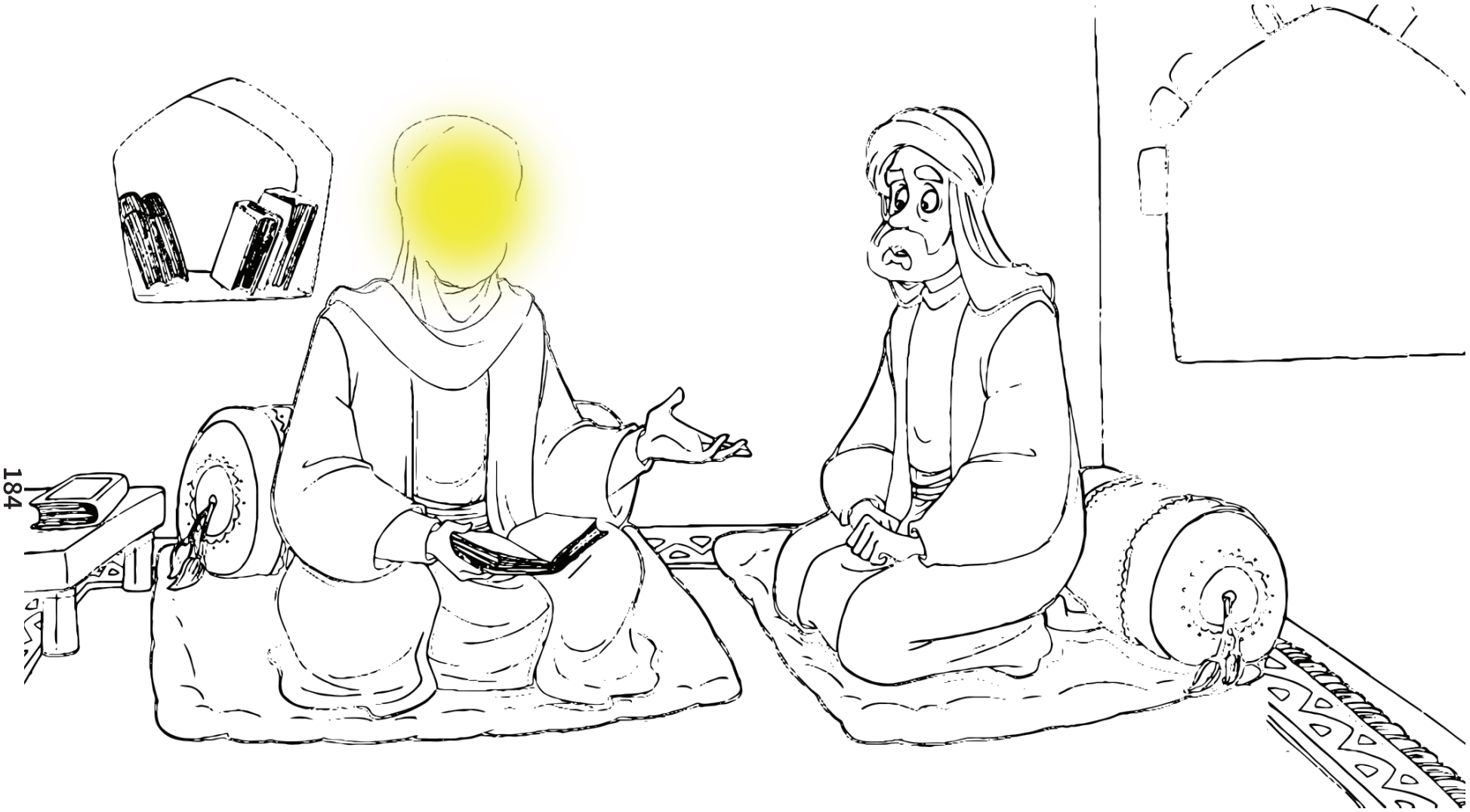
He asked the Imām (ʿa) for permission to leave and bid a happy farewell. He bowed and kissed the Imām's hand out of respect and gratitude, and then excitedly walked back home.

As he made his way home, the sky was completely dark, and the stars twinkled brightly. Nightfall had brought with it fresh, cool air and a sense of peace.

When he walked into his home, he noticed that his lantern was still burning. With a peaceful mind and happy heart, he blew out the lantern and, inspired by Imām ar-Riḍā (ʿa), went to sleep feeling content.

O Allah (swt), send your peace and blessings on Imām Ali ar-Riḍā (ʿa), who was always pleased with You, and with whom You were always pleased as well.

ʿIlal ash-Sharāiʿ, Vol. 2, P. 237



IMAM AR-RIḌĀ (ʿA) THE CONTENT

Activity 3.3b: Story Review

Fill in the blanks.

1. Who did Byzantine ask about the title of Imām ar-Riḍā (ʿa)?
   Imām Muḥammad at-Taqī al-Jawād (ʿa), Imām ar-Riḍā's son

2. What does "ar-Riḍā" mean? The Content

3. Who was the person who claimed to have given the Imām (ʿa) his title? Who really gave it to him?
   Many people claimed that it was Maʾmūn, the evil khalīfah. However, it was a name given to him by Allah (swt).

4. The Prophet (ṣ) and the other Imāms (ʿa) are also content with what Allah (swt) has chosen for them, but Imām ar-Riḍā (ʿa) was given this title because
   Imām Ar-Riḍā was given this title because not only was Allah (swt) content with him, but so were his enemies!

Lesson 3.4: Imām Muḥammad at-Taqī (ʿa)

Name:	Muḥammad (ʿa)
Title:	At-Taqī (The Pious) and Al-Jawād (The Generous)
Birth:	10th Rajab, 195 AH in Medina.
Father:	Imām ʿAlī ar-Riḍā (ʿa)
Mother:	Sabīkah
Shahādah:	29th Dhul Qaʿdah 220 AH
Buried:	Kāẓimayn, Baghdad

Birth

Imām Muḥammad al-Jawād (ʿa), also known as at-Taqī, was only 4 years old when the evil khalīfah Maʾmūn forced his father, Imām ar-Riḍā (ʿa), to leave Medina for Iran. Before Imām ar-Riḍā (ʿa) left, he told everyone that Imām Muḥammad at-Taqī (ʿa) would be the Imām after him. After Imām ar-Riḍā's shahādah, Imām at-Taqī (ʿa) became the Imām and took over all of the responsibilities when he was only 8 years old!

Imām at-Taqī (ʿa) and Maʾmūn

One day, when he was 5 years old, Imām at-Taqī (ʿa) was standing in the road when Maʾmūn and his army were passing by. All of the children ran away, but the Imām (ʿa) stayed. Maʾmūn stopped his army and asked the Imām (ʿa) why he was still standing there. The young Imām (ʿa) said that the road was wide enough for all of them and he had not done anything wrong.

Maʾmūn was shocked at this bold answer and asked him who he was.

When Maʾmūn found out this little boy was Imām Muḥammad at-Taqī (ʿa), he decided to test his knowledge, maybe to see if he was really a true Imām. Maʾmūn, who was hiding a tiny fish in his hand, asked the Imām (ʿa),

"Can you tell me what I have in my hand?"

The Imām (ʿa) replied:

"Allah (swt) has made tiny fish in the river. These fish are hunted by the kings, and the Imāms (ʿa) can tell the secrets."

Imāmah

Even though the Imām (ʿa) was very young, he was very intelligent and wise, just like the other Imāms. He was brave, patient, and very forgiving. He was famous for his kindness and generosity to guests, and he was always helping the poor, orphans, and needy people. He lived a simple life and worked hard to guide people to the right path. We will read a story about his generosity later.

The Imām (ʿa) tried to prepare the Muslims for the time when the 12th Imām (ʿaj) would come and have to be in hiding (ghaybah). He did this by training Muslims to ask questions and take advice from scholars who spend a lot of time studying the Qurʾān, ḥadīth, Islamic laws, and other subjects. When someone follows a scholar like this, it is called taqlīd.

Shahādah

After Maʾmūn died, Muʿtaṣim became the king and khalīfah. He was cruel and an enemy of the Ahul Bayt (ʿa). Even though Muʿtaṣim would ask the Imām (ʿa) for help in many different areas, such as Islamic rulings, he became jealous and scared of the Imām's popularity. Muʿtaṣim decided to poison the Imām (ʿa)! His wife, Umm Faḍl, gave him a poisoned drink, and the Imām (ʿa) was martyred when he was only 25 years old.

The Imām (ʿa) is buried next to his grandfather, Imām Mūsā al-Kāẓim (ʿa), in Kāẓimayn, Baghdad.

Activity 3.4a: Multiple Choice

Circle the correct answer.

1. Imām at-Taqī (ʿa) became the Imām when he was ____ years old.
   a. 8
   b. 13
   c. 25
   d. 40

2. The title "at-Taqī" means ____
   a. the Content
   b. the Truthful
   c. the One Who Swallows His Anger
   d. the Pious

3. What was Maʾmūn holding in his hand when he asked the young Imām at-Taqī (ʿa) to guess?
   a. a feather
   b. a fish
   c. a coin
   d. None of the above

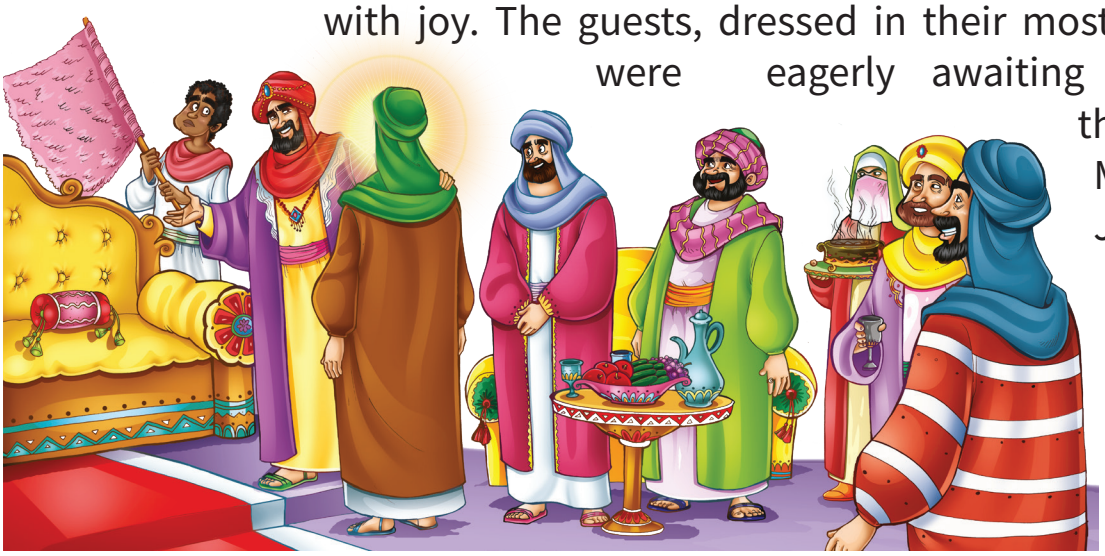
4. Imām at-Taqī (ʿa) was poisoned when he was ____ years old.
   a. 8
   b. 13
   c. 25
   d. 40

5. Imām at-Taqī (ʿa) is buried in _____ next to his _____.
   a. Mashhad; father
   b. Kaẓimayn; father
   c. Mashhad; grandfather
   d. Kaẓimayn; grandfather

Storytime 3.4: The Generous

Blessed names: Why Was He Named al-Jawād (ʿa)?

The wedding hall was decorated with silk curtains and expensive couches. Servants and maids walked around, serving the guests delicious foods and fancy drinks. The air was filled with the scent of a sweet perfume, and the room was buzzing with joy. The guests, dressed in their most beautiful clothes, were eagerly awaiting the entrance of the groom, Imām Muḥammad al-Jawād (ʿa).



Soon, Imām al-Jawād (ʿa) entered the lavish hall in simple clothing and with a serious face. Upon seeing him, Maʾmūn forced a smile as he ran forward to welcome him. He took the Imām's hand and led him to a beautiful couch.

On the other side of the beautiful golden curtain, the women sat around Maʾmūn's daughter, Um al-Faḍl, who would soon become Imām al-Jawād's wife.

While this may have looked like the perfect wedding, it was all just a clever trick by the evil caliph, Maʾmūn. You see, Maʾmūn forced Imām al-Jawād (ʿa) to marry his daughter so he could keep the Imām (ʿa) close to him and make sure that he didn't overthrow Maʾmūn's kingdom.

As the wedding ceremony began, the Imām (ʿa) sadly read his own aqd of nikāḥ. When the nikāḥ was finished, everyone began clapping loudly and happily, except the Imām (ʿa). You see, Imām al-Jawād (ʿa) knew that this wedding was all just part of Maʾmūn's evil plans.

However, no one else seemed to notice the sad look on the Imām's face.

Maʾmūn wanted everyone to think he was very generous, so he ordered the servants to bring out large plates filled with rice, meat, fruits, and desserts of all kinds. Once all the guests had eaten more than they could handle, Maʾmūn signaled for his servants to bring out the surprise gifts.

The servants, dressed in special uniforms, came from all corners of the room, holding trays filled with small golden boxes. They handed them to the excited guests, who couldn't wait to tear open the boxes and see what was inside!

Inside each box, there was a special note on which the caliph had written an "I owe you" note. These notes stated that the guests would receive either gold bars, silver coins, or even a house!

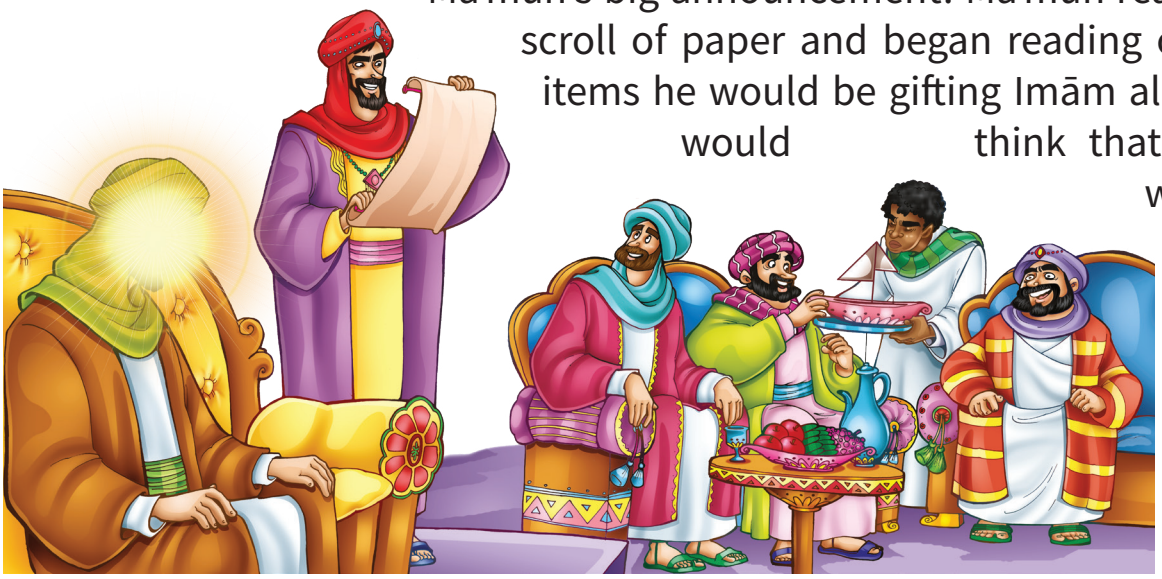
The guests couldn't believe their eyes and were overcome with excitement! However, everyone soon began wondering what was written on each other's papers, and some started to feel envious of others.

But before they could say anything, another set of servants came out, passing out bags of gold coins to each guest. Everyone became even happier and started

praising and thanking Maʾmūn, not knowing that he was doing all of this just to show off.

For a third time, another set of servants came out. This time, they were carrying plates shaped like boats with very expensive perfumes. Each guest sprayed themselves with the beautiful scents.

Just then, Maʾmūn called for everyone's attention. The guests fell silent, excited for Maʾmūn's big announcement! Maʾmūn reached for a long scroll of paper and began reading out loud all the items he would be gifting Imām al-Jawād (ʿa). You would think that the Imām (ʿa) would be thrilled with all the gifts he was getting, but Imām al-Jawād (ʿa) did not seem happy at all! He knew that Maʾmūn's intentions were not sincere. However, the guests were in awe over all the gifts he was to receive. After Maʾmūn finished speaking, the guests clapped joyfully, astonished at how generous Maʾmūn had been.



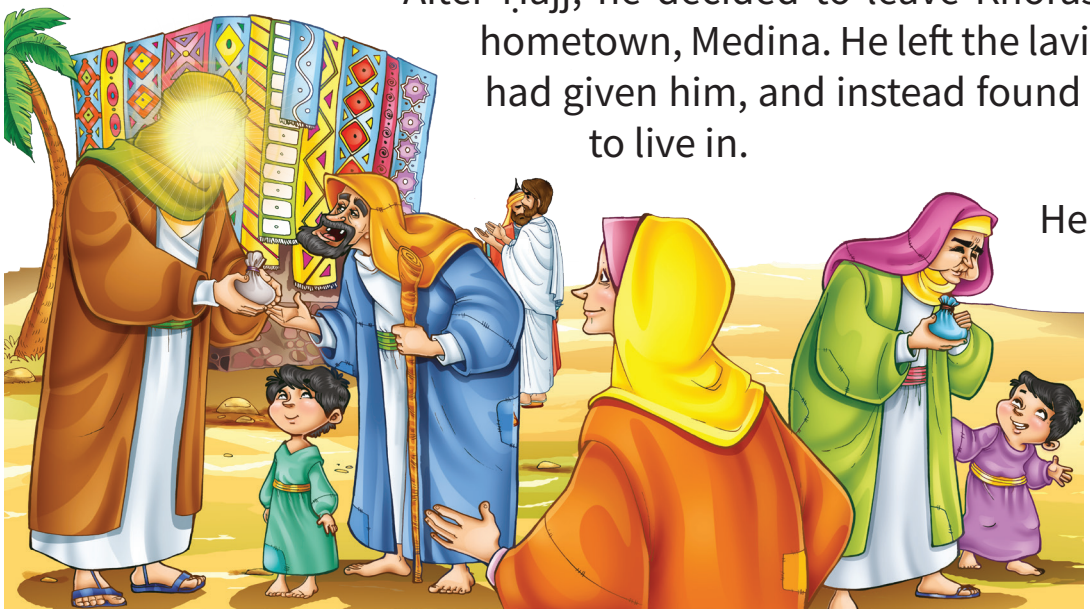
As the wedding came to an end, the guests clutched their gifts close to their chests and left the party feeling overjoyed with everything they had received.

How foolish the guests had been! You see, Maʾmūn's generosity was fake.

He had stolen most of his money and thought that by giving it away, the people would think he was a generous and kind caliph. He did not understand that real generosity is when someone gives out of their own belongings to the needy only for the sake of Allah (swt).

You see, it was really Imām al-Jawād (ʿa) who showed us what true generosity is. When the Imām (ʿa) went to Mecca, he took all of his wealth and divided it amongst the poor and needy.

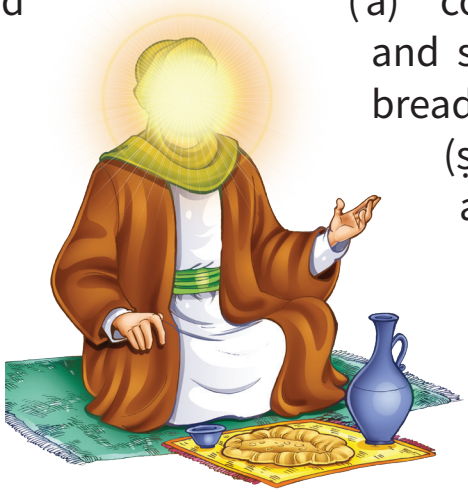
After Ḥajj, he decided to leave Khorāsān and return to his hometown, Medina. He left the lavish castle that Maʾmūn had given him, and instead found a small, simple home to live in.



He was happier in this small home, where he spent all his time praying and showing kindness to others.

One day, some of Imām al-Jawād's companions from Khorāsān came to visit him. When they entered the Imām's simple house, they were shocked! The Imām's home in Khorāsān had been so much more grand and magnificent! It had everything you could imagine, but this house only had one simple carpet on the floor!

One of the companions decided to stay awhile longer, so the Imām (ʿa) invited him to join him for a meal. The companion was even more surprised when he saw the Imām (ʿa) eating plain bread and salt. Imām al-Jawād (ʿa) could see the shocked face of the companion and smiled at him. He said, "I love eating barley bread and salt in the city of the Rasūlullāh (ṣ) more than eating the most delicious and expensive food that Khorāsān has to offer."

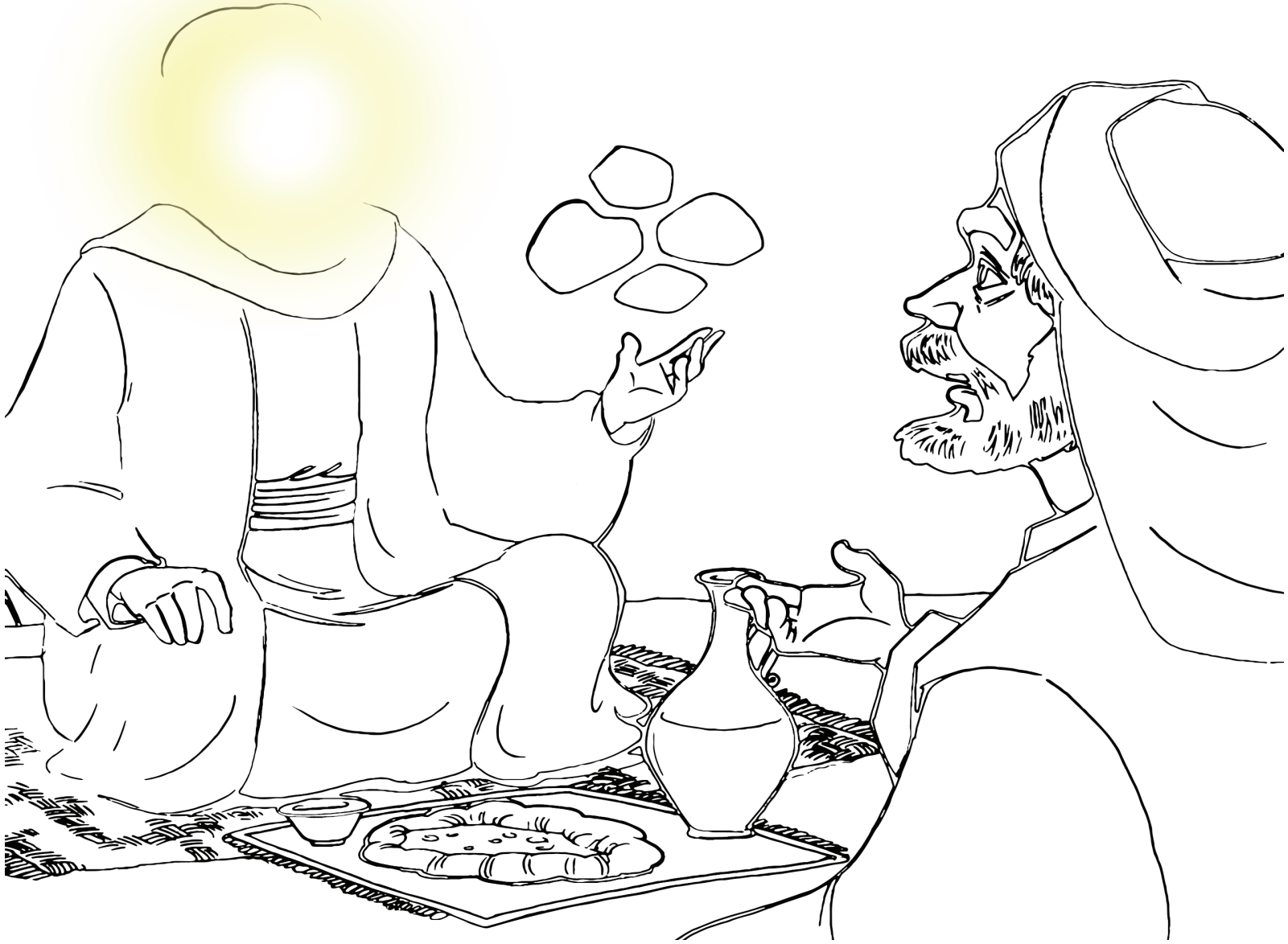


So, you see, generosity is not a rich king, like Maʾmūn, giving gifts to show off. True generosity is when someone gives out of the things they love for the sake of Allah (swt)!

Imām al-Jawād (ʿa) had given away all of his wealth to the poor during the time of Ḥajj. Now, like most of the people of the town, he lived a very simple life. It was because of this generosity that he was given the title "al-Jawād, the generous." Imām al-Jawād (ʿa) gave up the lavish lifestyle he was offered, and instead chose to give his wealth to the poor and live a humble life for the sake of Allah (swt). How many of us think we could do the same?

O Allah (swt), for the sake of Imām al-Jawād (ʿa), give us all the tawfīq to be truly generous and give from those things which we love!

Biḥār al-Anwār, Vol. 50, P. 10



IMAM AL-JAWĀD (ʿA)
THE GENEROUS

Activity 3.4b: Story Review

Answer the questions from the story.

1. Why did Maʾmūn give the guests gifts and money?
   He wanted to come off as a generous person, but really he was just showing off.

2. What did Imām al-Jawād (ʿa) do with all of the money he was given?
   He distributed it to all of the poor and needy people in Mecca.

3. What was Imām al-Jawād's house like in Medina?
   It was a small, simple home unlike the palace Maʾmūn had given him.

4. What does "al-Jawād" mean? The Generous

Lesson 3.5: Imām ʿAlī an-Naqī al-Hādī (ʿa)

Name:	ʿAlī (ʿa)
Title:	An-Naqī (The Pure) and al-Hādī (The Guide)
Birth:	15th Dhul Ḥijjah, 212 AH in Medina
Father:	Imām Muḥammad al-Jawād (ʿa)
Mother:	Sumānah Khātūn
Shahādah:	3rd Rajab 254 AH
Buried:	Sāmarrah, Iraq

Birth

Imām ʿAlī al-Hādī (ʿa), also known as an-Naqī (ʿa), was only 8 years old when his father was martyred. So just like his father, he also became an Imām with all of the responsibilities when he was just a child.

Imām ʿAlī an-Naqī (ʿa) and Junādī

When the Imām (ʿa) was still a little boy, the evil khalīfah wrote a letter to the governor of Medina and asked him to send the young Imām (ʿa) to a teacher called Junādī for tutoring. Junādī was an old man who was an enemy of the Ahul Bayt (ʿa). The evil khalīfah wanted Junādī to try and teach the Imām (ʿa) wrong things, but he forgot that the Imāms (ʿa) are taught by Allah (swt)! After a few months, when the khalīfah asked Junādī how his plan was working, Junādī said:

"I am the student, and he is the teacher. Now I know what knowledge is. Everything I know is because of this young Imām (ʿa)!"

The khalīfah became furious that his plan did not work. The Imām (ʿa) even guided Junādī. His title, "al-Hādī," means the Guide. We will read another story about his guidance after this!

Rulers During the Time of the Imām

The young Imām (ʿa) lived in a time when many evil kings and khalīfahs ruled.

- Maʾmūn
- Muʿtaṣim
- Wāthiq Billāh: Even though he was an evil king, the Imām (ʿa) and his Shīʿah were allowed to live peacefully during his rule.
- Mutawakkil: He was an evil khalīfah who used to have parties with music and other ḥarām activities.
- Muntaṣir
- Muṣtaʿīm Billāh
- Muʿtaz Billāh.

Mutawakkil forced the Imām (ʿa) to leave Medina and go to Sāmarrah, where he put the Imām (ʿa) in jail. Even though Mutawakkil was evil and mean, the Imām (ʿa) would help him whenever he requested. Once, Mutawakkil was suffering from a serious illness, and his doctors said he would die soon. Mutawakkil's mother asked the Imām (ʿa) for help. The Imām (ʿa) told her about a cream that cured his sickness!

Imāmah

Imām ʿAlī an-Naqī (ʿa) was an Imām for a very long time—34 years! But of those 34 years, he was free for 17 years and in jail for 17 years!

Shahādah

The evil king Muʿtaz poisoned Imām an-Naqī (ʿa). His son, Imām Ḥasan al-ʿAskarī (ʿa), led the funeral prayers, and he was buried in Sāmarrah. He was only 42 years when he died.

Activity 3.5a: Multiple Choice

Circle the correct answer.

1. Imām an-Naqī (ʿa) became the Imām when he was ____ years old.
   a. 10
   b. 9
   c. 8
   d. 7

2. The evil khalīfah Muʿtaṣim sent ____ to teach the young Imām an-Naqī (ʿa).
   a. Junādī
   b. Mutawakkil
   c. Muʿtaz
   d. None of the above

3. "an-Naqī" means ____.
   a. the Guide
   b. the Pure
   c. the Generous
   d. None of the above

4. Imām an-Naqī (ʿa) was the Imām for ____ years.
   a. 25
   b. 10
   c. 42
   d. 34

5. Imām an-Naqī (ʿa) was poisoned by _____.
   a. Junādī
   b. Mutawakkil
   c. Muʿtaz
   d. None of the above

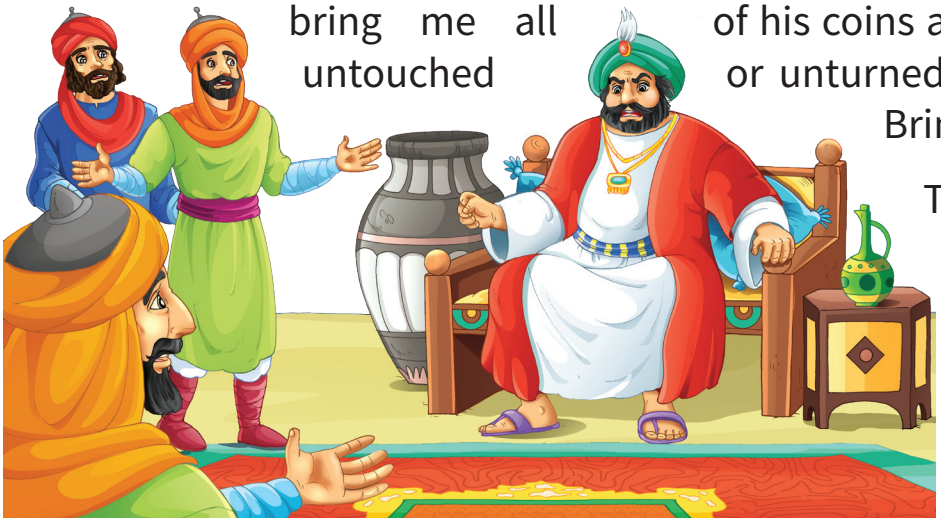
Storytime 3.5: The Guide

Blessed names: Why Was He Named al-Hādī (ʿa)?

The large caliph sat on his grand throne, drinking from a goblet of wine. Soldiers in matching uniforms surrounded him, guarding his palace.

The caliph's trusted vizier, a corrupt man, leaned in and whispered into his ear, "Mutawakkil, my master, I have heard that there are weapons and money — lots of money — in Imām al-Hādī's house! He is definitely planning something against you!"

Mutawakkil, the evil caliph of Sāmarrāʾ, became very upset! He pounded his fist against the throne, and shouted to the commander of his army, "Go to the house of Imām al-Hādī (ʿa) right this instant! Search his home, and bring me all of his coins and weapons! Leave nothing untouched or unturned; I want everything he has! Bring it all back!"



The vizier laughed under his breath, happy to see the mischief he had caused. The commander, however, was worried. "B-but my master, it's the middle of the night!"

Mutawakkil replied, "Don't you dare question me! Do as I say! Go now!" The commander and his soldiers bowed and left to search the Imām's house and capture him. Mutawakkil returned to his throne and murmured, "He is trying to keep money from me? Ha! We'll see about that!" He then tipped back his goblet and took a big gulp.

The caliph's soldiers rushed to invade the house of Imām al-Hādī (ʿa). One of the soldiers even climbed on top of the Imām's house, but because it was very dark, he could not see anything below him. When he tried to come down, he realized it was too dark and was afraid he would fall!

Suddenly, he heard a kind voice coming from inside the house, "Wait, young man, wait! Let me bring you a lantern." The voice belonged to Imām al-Hādī (ʿa). He had heard stomping and voices outside his home while he was offering his night prayers and duʿās.

With the light from the lantern, the soldier was able to jump down safely and barge into the Imām's home with the rest of the army. The soldiers searched the entire house, but only found a small bag of coins and an old sword. However, the soldiers still arrested the Imām (ʿa) and took him to the palace.

Back in the palace, the vizier was laughing, happy to see Imām al-Hādī (ʿa) arrested. The commander came forward and handed Mutawakkil the old sword and bag of coins.

"My master, this is all we found" he said.

When his eyes fell on the bag of coins, the caliph noticed a familiar stamp on it. It was the special stamp that belonged to his mother.

He turned towards the Imām (ʿa) and demanded, “Where did you get these coins from?! This bag belongs to my mother! Did you steal this from her?!”

Mutawakkil ordered that his mother be brought to the court immediately, even though it was the middle of the night.

When Mutawakkil’s mother entered the court, he immediately asked her why Imām al-Hādī (ʿa) had her coins.

She softly replied, “Remember that time when you were very sick? I made a promise to Allah (swt) that if you got better, I would give 10,000 gold coins to the Imām (ʿa). Alḥamdulillāh, you got better, and I gave Imām al-Hādī (ʿa) the coins as promised.”

By now, Mutawakkil had become very angry!

He turned to his vizier and whispered, “You told me he had gathered lots of money and weapons to use against me! What happened?! Where are they?” The vizier hung his head in shame and embarrassment.

The caliph didn't want to show that he was defeated. He quickly drank the rest of his wine and filled up his cup again. He rose from his throne and stumbled towards the Imām (ʿa). He chuckled and handed him his wine glass, "Here, drink this! I invite you to stay and join my party. Have fun and be happy just like the rest of us!"

The Imām (ʿa) was very upset by the caliph's actions. He firmly replied, "Never! I swear by Allah (swt) that my entire body, even my flesh and blood, find alcohol disgusting."

Upon hearing these words, Mutawakkil's face turned red. He tried embarrassing the Imām (ʿa) again by teasing him. In a mocking voice, he said, "Okay, if you do not want to drink, then why don't you sing for us instead?"

When the Imām (ʿa) did not respond, Mutwakkil continued taunting him, "Come on, what's the problem? Let's hear it now!"

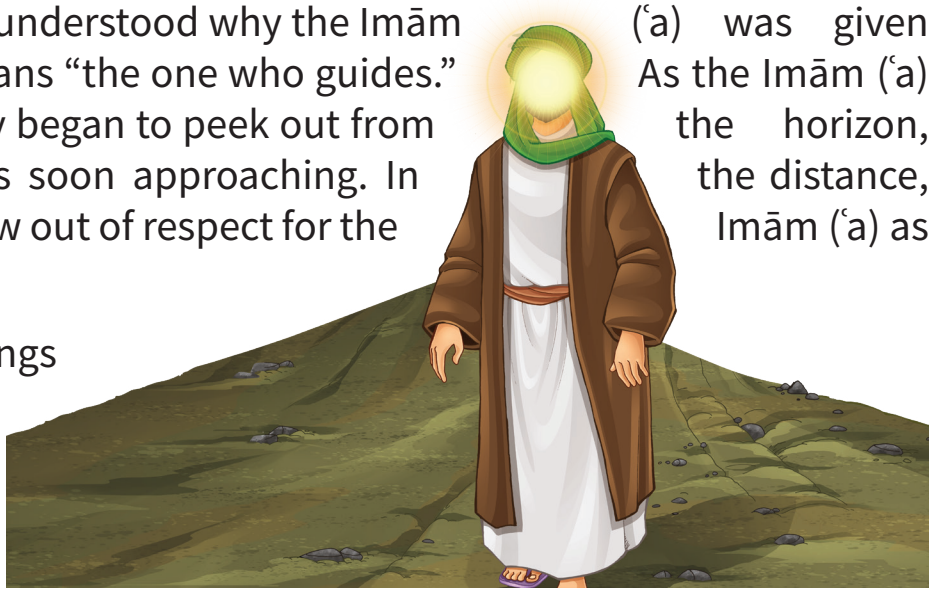
The Imām (ʿa) looked around and noticed that everyone around him was drinking wine and laughing. He felt sad seeing this kind of behavior from people who called themselves Muslims.

Finally, he said, "Believers do not sing the type of songs that you like to hear, but I will recite a poem instead to remind you of Allah (swt), your Creator."

The Imām (ʿa) began reciting, “They build forts on top of mountains; strong men guard these forts, but there is no point. Their power and greatness will soon disappear. In the end, they will all die and fall into their graves. When they are buried, voices will call out, ‘Now where are your palaces and crowns? Where are the castles and forts to protect you now?’ How long they ate and drank! But after eating for so long, they themselves were...eaten!”

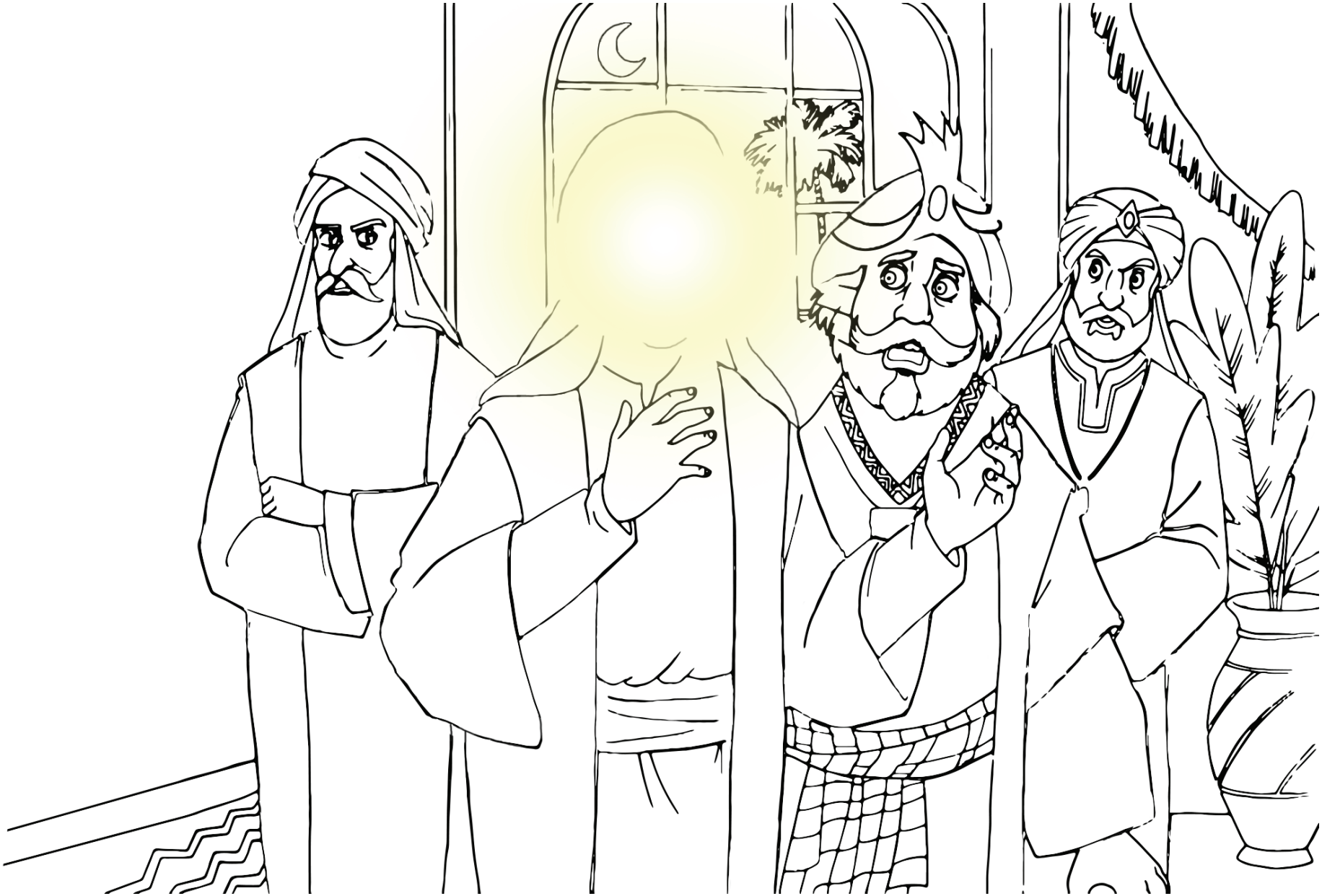
Everyone suddenly fell silent. Mutawakkil dropped his goblet, spilling his drink all over the carpet. His face turned pale and he was speechless. Moved by Imām al-Hādī’s words, everyone around him began sobbing. They felt very sorry for their actions. You see, the Imām (ʿa) guided them by showing them what they were doing was wrong!

Mutawakkil returned the items to the Imām (ʿa) and allowed him to return home. Everyone now understood why the Imām (ʿa) was given the title “al-Hādī,” which means “the one who guides.” As the Imām (ʿa) walked home, the sun slowly began to peek out from the horizon, indicating that morning was soon approaching. In the distance, the palm trees seemed to bow out of respect for the Imām (ʿa) as he passed by.



May Allah’s peace and blessings be upon Imām ʿAlī al-Hādī (ʿa), the one who guides us all to the right path.

Biḥār al-Anwār, Vol. 50, P. 211



IMAM AL-HĀDĪ (ʿA)
THE GUIDE

Activity 3.5b: Story Review

Answer the questions from the story.

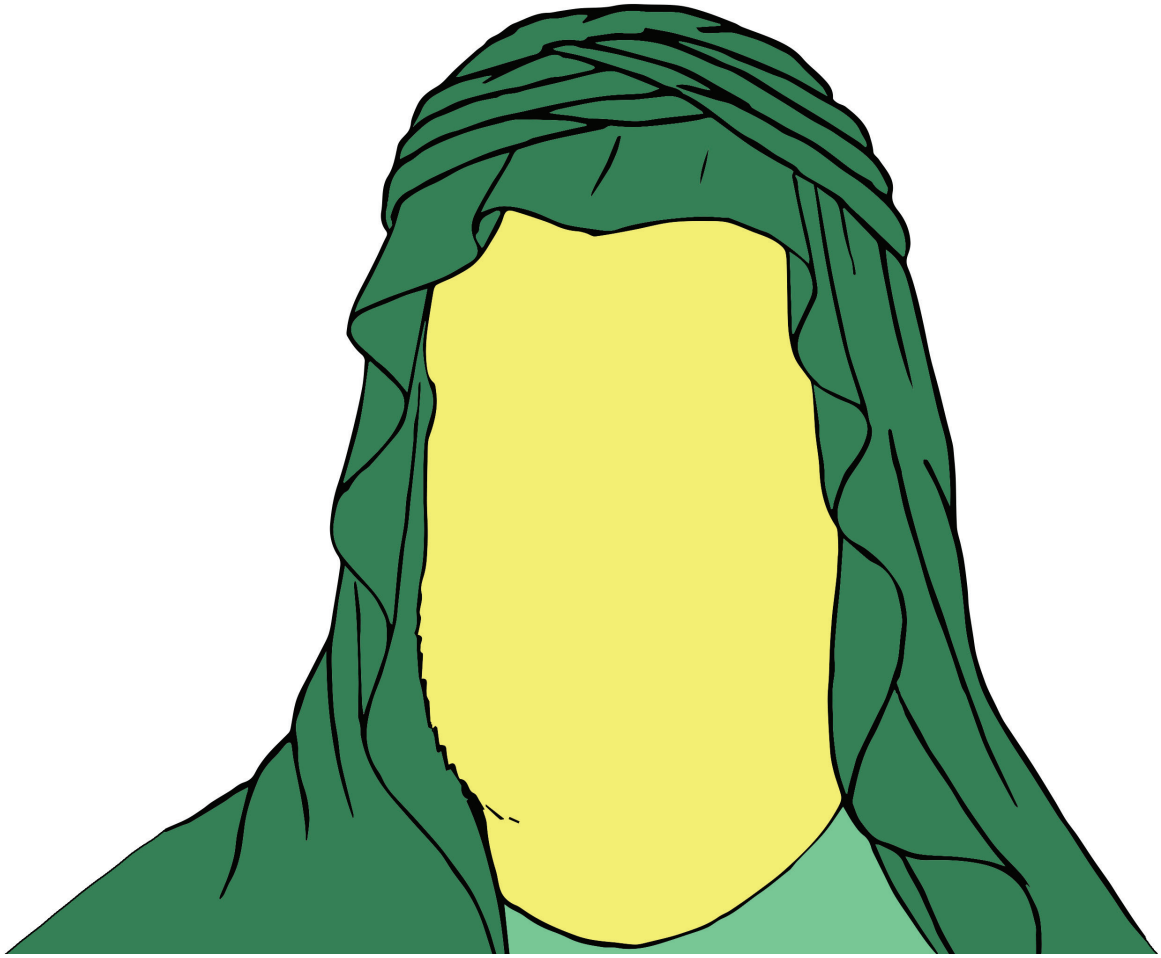
1. Why did Mutawakkil send his men to search Imām al-Hādī's house in the middle of the night?
   Because he thought the Imām (ʿa) was collecting money and weapons and might be planning something against him

2. Whose stamp was on the bag of coins found at Imām al-Hādī's house?
   Mutawakkil's mother's stamp/seal

3. Why did the Imām (ʿa) receive 10,000 gold coins?
   When Mutawakkil had fallen sick, his mother had promised she would give 10,000 gold coins if her son became better.

4. What does "al-Hādī" mean? The Guide.

Lesson 3.6: Imām Ḥasan Al-ʿAskarī (ʿa)



Name:	Ḥasan (ʿa)
Title:	Al-ʿAskarī (The Soldier)
Birth:	8th Rabīʿ al-Ākhir, 232 AH in Medina
Father:	Imām ʿAlī an-Naqī (ʿa)
Mother:	Sawsan
Shahādah:	8th Rabīʿ al-Awwal 260 AH
Buried:	Sāmarrah, Iraq

Birth and Childhood

When our 11th Imām (ʿa) was born, his father named him Ḥasan (ʿa). This was the name the Prophet (ṣ) had chosen for him even before he was born! His mother's name was Sawsan.

Imām al-ʿAskarī (ʿa) was 22 years old when his father was martyred and became the Imām (ʿa) of his time. He was the Imām for only 6 years.

The rulers during the time of Imām Ḥasan al-ʿAskarī (ʿa) knew that there would only be 12 Imāms (ʿa) and that the 12th Imām (ʿaj) would take control of the entire world. Imām Ḥasan al-ʿAskarī (ʿa) was the 11th Imām (ʿa), so the rulers were getting worried.

In order to stop the 12th Imām (ʿaj) from being born, the evil rulers kept Imām Ḥasan al-ʿAskarī (ʿa) in jail for most of his life. This was their plan, but Allah (swt) also had a plan, and Allah (swt) is the Best Planner. With Allah's power, the 12th Imām (ʿaj) would be born!

The Imām's Great Akhlāq

Even the enemies of the Imām (ʿa) could not deny that the Imām had wonderful akhlāq. One of the king's workers said, "I have not seen anybody in Sāmarrah from the family of Banī Hāshim more pious than Imām Ḥasan al-ʿAskarī (ʿa). If we ever need a new khalīfah one day, no one except Ḥasan al-ʿAskarī (ʿa) is good enough to be king."

Then, he said, "One day, Ḥasan al-ʿAskarī (ʿa) came to my father. Even though my father was his enemy, he got up in respect and kissed his hand and made him sit in his seat! Then, my father sat like a student in front of the teacher, listening closely to what he would say!"

The Imām (ʿa) was also very generous. Abū Yūsuf says, "One day, I lost everything and did not even have enough money to take care of my children. We were all very hungry and sad. I went to the king many times and asked for help, but they didn't help me, even though I was related to them. Then, I went to Imām Ḥasan al-ʿAskarī (ʿa) and told him my problems. He gave me 400 dinars and told me to use it to help my family!"

Even though this great Imām (ʿa) was in prison for 6 years and faced many problems and hardships, he always greeted people with a smile.

The Imām's Miracle

One year, there was a severe drought in Sāmarrah. Because there was not enough rain, farms, animals and people were very thirsty. One of the Christian priests prayed, and all of a sudden it started raining! The Muslims were confused and started wondering if their

religion was the right one. Muʿtamid, the evil king, did not know how to answer the people, so he asked Imām Ḥasan al-ʿAskarī (ʿa) for help.

The Imām (ʿa) asked the priest to open his hand, and everyone saw a bone! This bone was connected to a Prophet, and because of it, the prayer of the priest was being answered. The Muslims were very happy, and Muʿtamid had no choice but to let the Imām (ʿa) go free from jail.

Imām's Definition of a Muʾmin (Believer)

One day, someone asked the Imām (ʿa), "What are the signs of a muʾmin?"

The Imām (ʿa) replied:

- Someone who prays 51 rakaʿāt every day (wājib ṣalāh and nāfilah).
- Someone who does sajdah on the mohr (turbah) from Karbalāʾ (Turbat al-Ḥusayniyyah).
- Someone who wears an ʿaqīq ring on their right hand.
- Someone who recites "Bismillāh" loudly in ṣalāh.
- Someone who recites the ziyārat of Imām Ḥusayn (ʿa) on the 40th day after his shahādah (known as Ziyarat Arbaʿīn).

Shahādah

Muʿtamid was very jealous of the Imām's popularity, and that is why he tried to have him killed many times. One day, he sent a poisoned drink to the Imām (ʿa), which killed him (ʿa). He was only 28 years old. Our 12th Imām (ʿaj) led the funeral prayers. This was the first time many of the Shīʿah saw Imām al-Mahdī (ʿaj) even though he was already five years old! Imām Ḥasan al-ʿAskarī (ʿa) is buried beside his father in Sāmarrah. His title, "al-ʿAskarī," has a special meaning, which we will read about next!

Activity 3.6a: Multiple Choice

Circle the correct answer.

1. Imām al-ʿAskarī's mother was _____.
   a. Sawsan
   b. Sabīkah
   c. Najmah Khātūn
   d. None of the above

2. A muʾmin is a person who does sajdah on a mohr (turbah) from ___ during ṣalāh.
   a. Wood
   b. Plastic
   c. Karbalāʾ
   d. None of the above

3. A muʾmin recites _____ loudly in ṣalāh.
   a. MashāʾAllāh
   b. Bismillāh
   c. Alḥamdulillāh
   d. None of the above

4. Imām al-ʿAskarī (ʿa) is buried in _____.
   a. Kāẓimayn
   b. Sāmarrah
   c. Mashhad
   d. Medina

5. Imām al-ʿAskarī (ʿa) had one son, _____, who will fill the world with peace.
   a. Imām al-Kāẓim (ʿa)
   b. Imām al-Jawād (ʿa)
   c. Imām al-Mahdī (ʿaj)
   d. None of the above

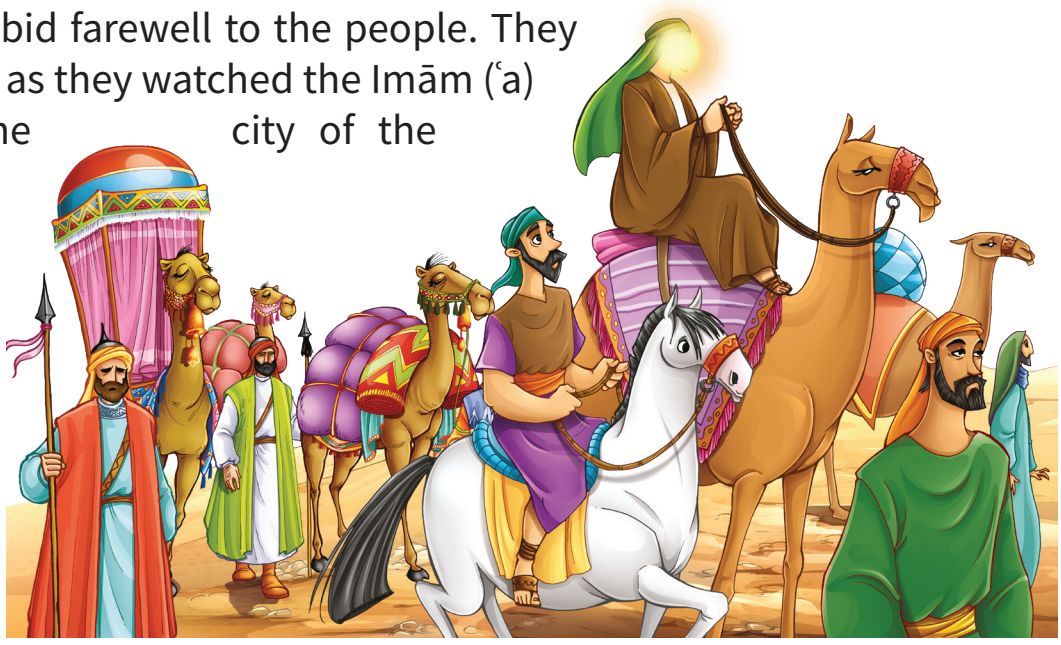
Storytime 3.6: The Soldier

Blessed names: Why Was He Named al-ʿAskarī (ʿa)?

It was a hot day in the desert of Medina. The commander watched the caravan and waited until the last few people had mounted onto their camels.

He then rode his horse around the caravan to make sure all the luggage was packed and safely fastened to the camels. People from all the surrounding villages gathered around to say their last tearful goodbyes.

Imām ʿAlī al-Hādī (ʿa) bid farewell to the people. They began to cry and wail as they watched the Imām (ʿa) and his family leave the city of the Prophet (ṣ).



You see, the evil caliph of the time had ordered the tenth Imām (ʿa), along with his family, to move to the city of Sāmarrāʾ in Iraq.

He had purposely chosen this area for the Imām (ʿa) so that he could keep a close eye on him. He was worried that he might lose his power if the Imām (ʿa) had too many supporters, so he wanted to keep him away from his followers and companions.

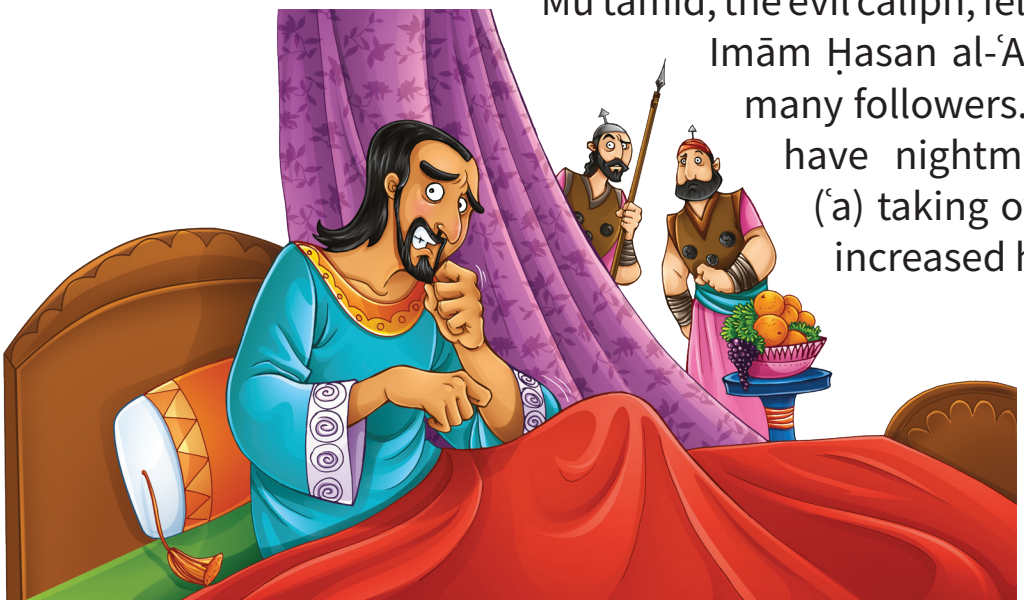
After a very long and tiring journey, the Imām (ʿa) and his family finally reached Sāmarrāʾ safely. Imām al-Hādī (ʿa) got down from his camel and walked towards his new home with his young son, Imām Ḥasan al-ʿAskarī (ʿa).

The home that was chosen for the Imām (ʿa) and his family was located on an army base. The area was called ʿAskar which means "army," and was surrounded by many homes of soldiers and commanders.

Imām Ḥasan al-ʿAskarī (ʿa) grew up in the area of ʿAskar. Life at the army base was difficult, especially for children. Often times, the loud noises of the horses and soldiers would startle them and keep them awake all night.

His house was like a prison. From behind the bars attached to his windows, all he would see were large soldiers with scary weapons. The children couldn't even play outside because it was so dangerous!

When Imām Ḥasan al-ʿAskarī (ʿa) became a young man, the evil caliph martyred his father, Imām ʿAlī al-Hādī (ʿa). Now, Imām Ḥasan al-ʿAskarī (ʿa) had become the eleventh Imām (ʿa).



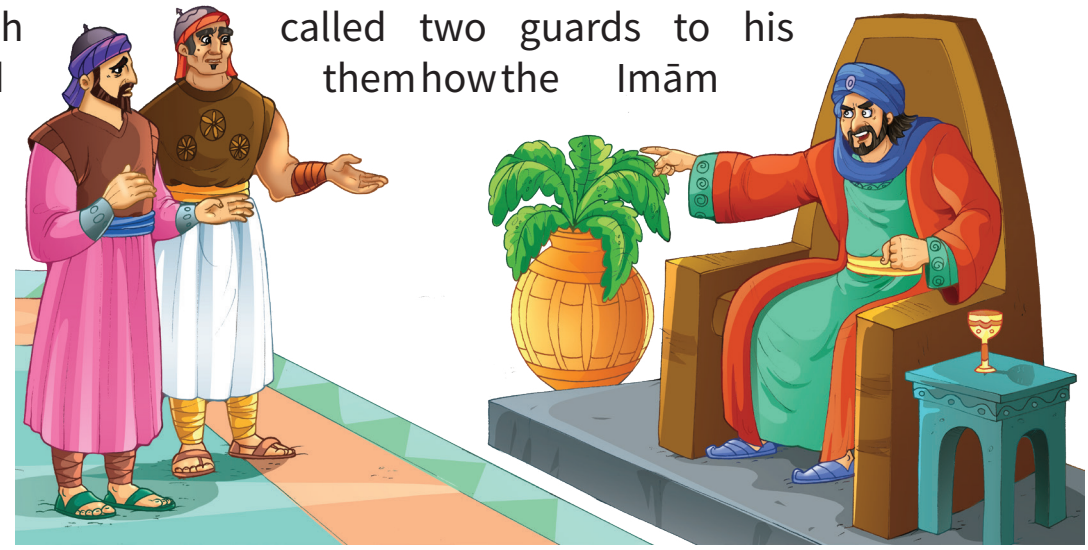
Muʿtamid, the evil caliph, felt very scared because of Imām Ḥasan al-ʿAskarī's strong faith and many followers. The caliph would even have nightmares about the Imām (ʿa) taking over his kingdom, which increased his fear even more!

No matter how many soldiers he sent over to watch Imām al-ʿAskarī (ʿa), they would all become his faithful followers.

The evil caliph could not take it anymore! He wanted the Imām (ʿa) to be imprisoned at once! So, on a very still night, he ordered his soldiers to invade the Imām's home and put him in a very dark, frightening jail cell.

Despite these hardships, Imām Ḥasan al-ʿAskarī (ʿa) spent his days and nights worshiping Allah (swt). The evil caliph often sent his most heartless guards to the prison to bother and torture the Imām. However, as time passed, the guards would begin feeling guilty about how they were treating the kind and gentle Imām (ʿa).

One day, the caliph called two guards to his palace. He asked them how the Imām (ʿa) was doing in prison. The two guards were very ashamed of what they were doing to the Imām (ʿa) and said, “What can we say about a man who fasts during the day and prays all night? He spends his entire day and night worshiping Allah (swt). When we hear him talking to Allah (swt), tears come to our eyes, and we are unable to harm him.” Angered, the caliph ordered new soldiers to go torture and bother the Imām (ʿa).



However, anyone who would go to the prison and try to bother the Imām (ʿa) would also fall in love with him and his akhlāq and not be able to hurt him.

The caliph could not take it anymore, so he put the Imām (ʿa) under house arrest in ʿAskar.

Imām Ḥasan al-ʿAskarī (ʿa) spent most of his years in the area of ʿAskar which is why he is called “al-ʿAskarī, the soldier.” Even though he was surrounded by many other soldiers, he was the one true soldier, since he only obeyed Allah (swt).

Did you know that the Prophet (ṣ) and Imāms (ʿa) had told their companions about this title years before Imām Ḥasan al-ʿAskarī (ʿa) was even born or moved to ʿAskar? This is because the title was given to him by Allah (swt)!

Even though Imām al-ʿAskarī (ʿa) spent most of his life in prison or under house arrest, his followers and companions continued to grow over the years.

Finally, the caliph had had enough! He realized that too many people loved the Imām (ʿa), so he decided to kill him! The caliph ordered someone to poison our beloved Imām al-ʿAskarī (ʿa), making him a shahīd, or martyr, at the young age of 28. The Imamate was then transferred to his five-year-old son, Imām al-Mahdī (ʿaj), the twelfth and final Imām.

May Allah (swt) send His peace and blessings upon our beloved Imām Ḥasan al-ʿAskarī (ʿa), who was a true soldier of Allah (swt).

ʿIlal ash-Sharāiʿ, Vol. 1, P. 241

Kashf al-Asrār wa ʿUddat al-Abrār, Vol. 3, P. 290

IMAM ḤASAN AL-ʿASKARĪ (ʿA)
THE SOLDIER

Activity 3.6b: Story Review

Answer the questions from the story.

1. Where were the 10th Imām (ʿa) and his family forced to live?
   Sāmarrah, Iraq on an army base

2. What does "al-ʿAskarī" mean? The Soldier

3. Even though Imām al-ʿAskarī (ʿa) spent most of his life in jail or under house arrest, his followers and companions continued to grow over the years.

4. How old was Imām al-ʿAskarī (ʿa) when he was shahīd? 28 years old

Lesson 3.7: Imām Muḥammad al-Mahdī (ʿaj)

Name: Muḥammad

Title: Al-Mahdī (The Guided One)

Al-Ḥujjah (Proof of Allah (swt))

Al-Muntaẓar (One who awaits the orders of Allah (swt))

Al-Muntaẓir (One who is awaited)

Ṣāḥib az-Zamān (Master of the Time)

Al-Qāʾim (The Present One)

Birth: Friday, 15th Shaʿbān 255 AH in Sāmarrah

Father: Imām Ḥasan al-ʿAskarī (ʿa)

Mother: Narjis Khātūn

Birth

Imām al-Mahdī (ʿaj) was born in Sāmarrah at dawn on Friday, the 15th of Shaʿbān, 255 AH in his father's house. His father was Imām Ḥasan al-ʿAskarī (ʿa), and his mother was Narjis Khātūn. Before she became Muslim, she was the granddaughter of a Roman emperor, and her name was Malīkah.

Allah (swt) granted Imām al-Mahdī (ʿaj) wisdom and excellence at birth. Like Prophets ʿĪsā (ʿa) and Yaḥyā (ʿa), he used to speak to people when he was only a baby and recite verses of the Noble Qurʾān!

The Imām (ʿaj) was born during the time of the evil ʿAbbāsid khalīfah, Muʿtamid. He had guards watching his house all the time so they could try and kill him, but Allah (swt) protected him!

During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Muʿtamid would not know he had been born! Imām Ḥasan al-ʿAskarī (ʿa) only let a few trusted companions know the secret of his son and told them that he would be the next Imām.

When Imām Ḥasan al-ʿAskarī (ʿa) died, Imām al-Mahdī (ʿaj) suddenly appeared, and everyone was shocked to see him! He was already 5 years old, and most people had never seen him. Imām al-Mahdī (ʿaj) led the funeral prayers and then disappeared.

Muʿtamid found out that the prayers had been led by a young boy who was so pure it was like his face was shining like the full moon. He immediately knew that he had failed in his plan, and despite all his efforts, the next Imām (ʿaj) had been born.

This fact frightened him because he knew of the ḥadīth of the Noble Prophet (ṣ) that the 12th Imām (ʿaj) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice. Muʿtamid was an unjust king, so he tried harder to find the Imām (ʿaj) so he could kill him, but Allah (swt) protected His Ḥujjah (ʿaj), who inshāʾAllāh will bring peace to the world.

There have been two types of ghaybah, or occultation (the time the Imām (ʿaj) is hidden). The first was known as ghaybat aṣ-ṣughrā (the short occultation) in which Imām al-Mahdī (ʿaj) was not seen by his followers, but he used to answer their questions through his four deputies (representatives).

After nearly 70 years, the period of ghaybat aṣ-ṣughrā ended with the death of his fourth deputy, and the period of ghaybat al-kubrā (the long occultation) began. This is the time we are living in today. The Imām (ʿaj) is guided by Allah (swt), and he will guide us inshāʾAllāh. Read the story to find out why his title is "al-Mahdī," the Guided One!

Activity 3.7a: Multiple Choice

Circle the correct answer.

1. Imām al-Mahdī (ʿaj) was born on ____, 255 AH
   a. 11th Dhul Qaʿdah
   b. 3rd Shaʿbān
   c. 13th Rajab
   d. 15th Shaʿbān

2. Even as a baby, Imām al-Mahdī (ʿaj) could speak to people, just like ___ and ____.
   a. Prophet Mūsā; Prophet Yaḥyā
   b. Prophet ʿĪsā; Prophet Hārūn
   c. Prophet ʿĪsā; Prophet Yaḥyā
   d. Prophet Hārūn; Prophet Yaḥyā

3. Imām al-Mahdī (ʿaj) was only ___ years old when his father died.
   a. 5
   b. 7
   c. 10
   d. 14

4. "Al-Ḥujjah" means ___.
   a. The Proof of Allah (swt)
   b. The Present One
   c. The Guided One
   d. None of the above

5. Occultation, or the time the Imām (ʿaj) is hidden, is known as ___.
   a. Wilādah
   b. ʿAdālah
   c. Ṣalāh
   d. Ghaybah

Storyime 3.7: The Guided One

Blessed names: Why Was He Named al-Mahdī (ʿaj)?

It was a hot summer day in the city of Medina. Jābir, an old friend of the Prophet (ṣ), sat on a ledge, the sun shining brightly over him.

He smiled joyfully because just like Rasūlullāh (ṣ) had promised, he had the honor of meeting the fifth Imām, Imām Muḥammad al-Bāqir (ʿa).

As he watched the young Imām (ʿa) gently help a bird with a broken wing, he thanked Allah (swt) for allowing him to be in the presence of a future Imām.

As the young Imām (ʿa) headed inside to bandage the bird, a man began wandering through the streets. He was asking everyone, "Where can I find Jābir?"

The villagers led the man to the house of Imām as-Sajjād (ʿa), where Jābir was sitting outside. He quickly walked up to Jābir and greeted him "Salāmun ʿakaykum!"

Jābir replied, "Wa ʿalaykum salām," and watched as the mysterious man tried to catch his breath.

The man said, "Dear Jābir, I have been searching for you all over the city! I have so many questions, and I was told you are a knowledgeable companion of the Prophet (ṣ) and Imāms (ʿa)."

Jābir happily answered as many questions as he could, using the knowledge he

had gained from the Prophet (ṣ) and the Imāms (ʿa). Finally, the man asked a question to which Jābir didn't know the answer!

The curious man asked, "Why is the last Imām (ʿaj) named 'al-Mahdī?'"

As Jābir pondered over this question, the man spotted the young Imām al-Bāqir (ʿa) coming back out of his home. Both he and Jābir rushed to the Imām (ʿa) and gave him their salām.

Jābir and the man knew this was a good opportunity to get their question answered, so the man again asked, "O my Imām (ʿa), why will the last Imām (ʿaj) be given the title 'al-Mahdī?'"

Imām al-Bāqir (ʿa) smiled and answered, "He will be named 'al-Mahdī,' meaning 'the one who is guided by Allah (swt).' He will use his guidance to guide people, even during times when no one will be able to see him. His presence with be like the sun's, which shines even when it is hidden behind the clouds."

The man found this answer to be very interesting.

The Imām (ʿa) continued, “He will bring out the original heavenly books from a cave and guide people of each religion through their own books: the Jews through the Torah, the Christians through the Bible, and the Muslims through the Qurʾān.”

The mysterious man begged the Imām (ʿa), “Please tell me more, O my dear Imām (ʿa)!”

The young Imām (ʿa) continued, “All the treasures of the world will belong to the Imām (ʿaj), and he will decide how to spend them.”

The man was now bursting with love for Imām al-Mahdī (ʿaj) and so he pleaded, “My knowledge is so limited! Please tell me more about my beloved Imām al-Mahdī (ʿaj)!”

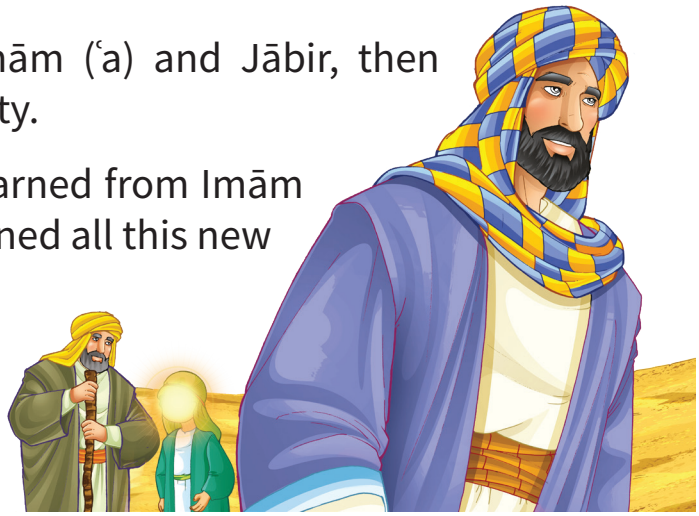
Imām al-Bāqir (ʿa) continued, “He will help make peace between people who are fighting and put a stop to evil, such as killing and stealing. Allah (swt) will allow him to rule the world like no one before him ever has!”

The man gazed at Imām al-Bāqir (ʿa) in wonder. Even Jābir was amazed at what the young Imām (ʿa) had just taught them about Imām al-Mahdī (ʿaj)!

The mysterious man had finally found the answers to his questions and thanked the young Imām (ʿa). He bowed down and kissed the Imām’s hand out of respect. He also thanked Jābir for answering all his previous questions.

The man politely bid farewell to the Imām (ʿa) and Jābir, then disappeared into the busy streets of the city.

Jābir thought hard about what he had learned from Imām al-Bāqir (ʿa). He felt overjoyed to have learned all this new information.



As Jābir sat back down, he smiled at the shining face of Imām al-Bāqir (ʿa).

Many years ago, Jābir used to go to the Prophet (ṣ) whenever he had any questions. He was so thankful to Allah (swt) that he had lived to meet five Imāms after him from whom he was also able to learn so much!

Nobody in all of Medina had the honor of meeting five Imāms, except Jābir ibn ʿAbdullāh al-Anṣārī! What a blessing indeed!

As Jābir sat there, watching the young Imām (ʿa), many thoughts raced through his mind. Maybe he sat there thinking, oh, how blessed are those people who will live in the time of Imām al-Mahdī (ʿaj)! They will have the honor of being guided by the Imām (ʿaj) who will bring justice and peace to the entire world! I hope they will realize how blessed they are!

That's us! Alḥamdulillāh, we are blessed to be living in the time of Imām al-Mahdī (ʿaj)! Oh, how lucky we are!

We pray that Allah (swt) hastens the reappearance of our awaited savior, Imām Muḥammad al-Mahdī (ʿaj), who will guide us all to the right path. O Allah (swt), please include us all among his true followers and help us pave the way for his return!

Biḥār al-Anwār, Vol. 36, P. 250

Biḥār al-Anwār, Vol. 52, P. 351

Kamāl ad-Dīn, Vol. 1, P. 146 & 365

IMĀM AL-MAHDĪ (ʿAJ)
THE GUIDED ONE

Activity 3.7b: Story Review

Answer the questions from the story.

1. Who told Jābir and the man about Imām al-Mahdī (ʿaj)?

   Young Imām al-Bāqir (ʿa)_____.

2. What does “al-Mahdī” mean? _____

   The Guided One/the One Who is Guided By Allah (swt)

3. Imām al-Mahdī’s presence is like the _____sun_____, which shines even when it is _hidden behind the clouds_____.

4. How many Imāms (ʿa) did Jābir have the honor of meeting?

   _____5_____.

Activity 3.7c: Writing Prompt

What can I do to be more like my Imāms (ʿa)? In the space below, write ways you can be more like your Imāms (ʿa), based on what you have read about them.

14 Maʿṣūmīn (ʿa) Matching Game

STEPS

1
Make copies of the 14 Maʿṣūmīn (ʿa) names chart and their information cards. (Optional: laminate the pages)

2
Cut out the cards that have their information on them.

3
Put the students into groups of 2 or 3 and give each group 1 chart and 1 set of cards.

4
Have them match each card with the correct Maʿṣūm (ʿa).

NOTE: you can flip the chart and cards, meaning make the names the cards and the page with their information the chart.

In this activity, the students will review what they have learned about the 14 Maʿṣūmīn (ʿa).

You may use this activity in the way that it has been instructed, or you can come up with other ideas on how to use the name cards and information cards.

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Title: al-Amīn (the Trustworthy)
Father: ʿAbdullāh
Mother: Lady Āminah
Birth: 17th Rabīʿ al-Awwal
Wafāt: 28th Ṣafar

Title: Amīrul Muʾminīn (Leader of the Believers)
Father: Abū Ṭālib
Mother: Fāṭimah daughter of Asad
Birth: 13th Rajab
Shahādah: 21st Shahr Ramaḍān

Title: Um Abīha (Mother of her Father)
Father: Prophet Muḥammad (ṣ)
Mother: Lady Khadījah
Birth: 20th Jumādā al-Ākhirah
Shahādah: 13th Jumādā al-Ūlā or 3rd Jumādā al-Ākhirah

Title: al-Mujtabā (the Chosen)
Father: Imām ʿAlī (ʿa)
Mother: Sayyidah Fāṭimah (ʿa)
Birth: 15th Shahr Ramaḍān
Shahādah: 28th Ṣafar

Title: Sayyid ash-Shuhadā' (Leader of the Martyrs)
Father: Imām ʿAlī (ʿa)
Mother: Sayyidah Fāṭimah (ʿa)
Birth: 3rd Shaʿbān
Shahādah: 10th Muḥarram

Title: as-Sajjād (the One Who Does a lot of Sajdah)
Father: Imām Ḥusayn (ʿa)
Mother: Shahrbānū
Birth: 15th Jumādā al-Ūlā
Shahādah: 25th Muḥarram

Title: al-Bāqir (the One Who Splits and Spreads Knowledge)
Father: Imām Zaynul ʿĀbidīn (ʿa)
Mother: Fāṭimah daughter of Imām Ḥasan (ʿa)
Birth: 1st Rajab
Shahādah: 7th Dhul Ḥijjah

Title: aṣ-Ṣādiq (the Truthful)
Father: Imām Muḥammad al-Bāqir (ʿa)
Mother: Umm Farwah
Birth: 17th Rabīʿ al-Awwal
Shahādah: 25th Shawwāl

Title: al-Kāẓim (the One Who Swallows His Anger)
Father: Imām Jaʿfar aṣ-Ṣādiq (ʿa)
Mother: Ḥamīdah Khātūn
Birth: 7th Ṣafar
Shahādah: 25th Rajab

Title: ar-Riḍā (the Content)
Father: Imām Mūsā al-Kāẓim (ʿa)
Mother: Najmah Khātūn
Birth: 11th Dhul Qaʿdah
Shahādah: 29th Ṣafar

Title: al-Jawād (the Generous)
Father: Imām ʿAlī ar-Riḍā (ʿa)
Mother: Sabīkah
Birth: 10th Rajab
Shahādah: 29th Dhul Qaʿdah

Title: al-Hādī (the Guide)
Father: Imām Muḥammad at-Taqī (ʿa)
Mother: Sumānah Kātūn
Birth: 15th Dhul Ḥijjah
Shahādah: 3rd Rajab

Title: al-ʿAskarī (the Soldier)
Father: Imām ʿAlī an-Naqī (ʿa)
Mother: Sawsan
Birth: 8th Rabīʿ al-Ākhir
Shahādah: 8th Rabīʿ al-Awwal

Title: al-Mahdī (the Guided One)
Father: Imām Ḥasan al-ʿAskarī (ʿa)
Mother: Narjis Khātūn
Birth: 15th Shaʿbān

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Prophet Muḥammad (ṣ)	**Imām ʿAlī (ʿa)**
Sayyidah Fāṭimah (ʿa)	**Imām Ḥasan (ʿa)**
Imām Ḥusayn (ʿa)	**4th Imām**
5th Imām	**6th Imām**
7th Imām	**8th Imām**
9th Imām	**10th Imām**
11th Imām	**12th Imām**

CHAPTER 4:

EIDS

Teaching Guide 4.1: Eidul Ghadīr

TASK BAR

KEY WORDS

- Eid عِيد
- Ghadīr غَدِير

READING

Students can turn to the reading page on Eidul Ghadīr and follow along with the teacher.

ACTIVITIES

REVIEW: Students will answer questions about Eidul Ghadīr.

ART EXTENSION: Students will make a pledge to their Imām (ʿa).

In this lesson, students will learn about Eidul Ghadīr.

SAY: Does anyone know what Eid means? (Wait for answers.)

SAY: Eid means celebration or occasion. There are different Eids or celebrations in Islam. Can anyone name a time we have an Eid? (Wait for student answers. Students may be able to recall Eid ul-Fitr, which occurs at the end of the month of Ramaḍān.)

SAY: Good. Today we are going to learn about another Eid, called Eidul Ghadīr. Does anyone want to guess what we might be celebrating on this Eid? (Wait for answers.)

SAY: Good. This Eid has to do with honoring Allah's decision in appointing the first Imām (ʿa). Do you remember what his name is? (Wait for answers.)

SAY: Good. The first Imām is Imām ʿAlī (ʿa). Let's read about Eidul Ghadīr.

At this time, students can turn to the READING, located in the TASK BAR. Read to the students, or pick a couple of students to read as the rest of the class listens. When you are done, ask the following clarifying questions to gauge the students' understanding of the text:

SAY:

- What is Ghadīr Khumm?
- After leading ṣalāh, what did the Prophet (ṣ) do at Ghadīr Khumm?
- What were the 2 things the Prophet (ṣ) said he was leaving behind and that all Muslims should give importance to?
- Whom did the Prophet (ṣ) name to be the leader after him?
- What verse from the Qurʾān did Allah (swt) send down after this event?

SAY: Good. Eidul Ghadīr is a day when we celebrate and remember this event of how our first Imām (ʿa), the successor of the Prophet (ṣ), was appointed. This is a very special day. Without our first Imām (ʿa) being there to help the Muslims follow the religion of Islam, no one would know what to do after the death of our Prophet (ṣ)! Remember that the Imāms (ʿa) are guides and helpers for the Muslims.

At this time, students can complete the ACTIVITIES, located in the TASK BAR.

Lesson 4.1: Eidul Ghadīr

On the 18th of Dhūl Ḥijjah, Allah (swt) commanded Prophet Muḥammad (ṣ) to stop at a place called Ghadīr Khumm (the pond of Khumm).

A friend of the Prophet (ṣ) called all the people to gather around.

The Noble Prophet (ṣ) led everyone in ṣalāh.

Then, he stood up high so that all the people could see him. He told everyone that when he dies, he would leave behind two special things:

The book of Allah (swt) (the Noble Qurʾān)

+

The Ahul Bayt (ʿa) (his family)

Sayyidah Fāṭimah (ʿa) & the 12 Imāms (ʿa)

The Prophet (ṣ) explained that if the Muslims follow BOTH the Qurʾān AND the Ahul Bayt (ʿa), Allah (swt) will always be happy with them and they will be guided.

But if the people follow only the Qurʾān and don't listen to the Ahul Bayt (ʿa), then Allah (swt) will NOT be completely happy with them and they will not be truly guided.

Prophet Muḥammad (ṣ) then held up Imām ʿAlī's hand, showing him to all the people, and said:

مَنْ كُنْتُ مَوْلَاهُ فَهٰذَا عَلِيٌّ مَوْلَاهُ
"Whoever considers me (the Prophet (ṣ)) as their leader, must also consider Imām ʿAlī (ʿa) as their leader."

Then, he prayed to Allah (swt) to love those people who love Imām ʿAlī (ʿa) and dislike those who do not love him.

Allah (swt) sent down a verse that said that the religion of Islam had been completed on that day.

This day is known as Eidul Ghadīr.

This is a day of celebration because our religion was completed on this day!

Activity 4.1a: Ḥadīth of the Prophet (ṣ)

Write the meaning of the following ḥadīth, then learn it.

It means:

Whoever considers me (the Prophet (ṣ)) as their leader, must also consider Imām ʿAlī (ʿa) as their leader.

Write the 2 things the Noble Prophet (ṣ) said he was leaving behind.

1. The book of Allah (swt), the Noble Qurʾān
2. The Ahul Bayt (ʿa) (the Prophet's family)

Activity 4.1b: Art Extension

Pledge to My Imām (ʿaj)

Materials:

- Pledge template
- Pencils
- Markers
- Scissors
- Glue
- Colored paper

Procedure:

1. In the pledge, write what you pledge, or promise, to do for your Imām (ʿaj).
2. Color and decorate the page as you like.
3. Now, cut along the dotted line.
4. Glue your pledge in the center of a piece of colored paper, framing the pledge.
5. Decorate the "frame" as you like.

Optional: Teachers may provide other decorating materials for students to use, or assign this as a take-home project so students can get creative on how to frame their pledges.

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I promise my Imām (ʿaj) to...

_____

_____

_____

_____

_____

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Activity 4.1c: Coloring

MAN KUNTU MAWLĀHU FA-HĀDHĀ ʿALĪYYUN MAWLĀH

WHOEVER CONSIDERS ME AS THEIR LEADER, MUST ALSO CONSIDER IMĀM ʿALĪ (ʿA) AS THEIR LEADER.

Teaching Guide 4.2: Eidul Mubāhalah

TASK BAR

KEY WORDS

- Mubāhalah مُبَاهَلَة

READING

Students can turn to the reading page on Eidul Mubāhalah and follow along with the teacher.

ACTIVITY

REVIEW: Students will answer questions from the reading about Eidul Mubāhalah.

In this lesson, students will learn about Eidul Mubāhalah

SAY: In the last lesson, we learned about Eidul Ghadīr. Today, we are going to learn about another Eid, called Eidul Mubāhalah. Does anyone know what we might be celebrating on this Eid? (Wait for answers.)

At this time, students can turn to the READING, located in the TASK BAR.

SAY: Eidul Mubāhalah is an event about the members of the Ahul Bayt (ʿa). These members are also called Ahlul Kisā. Does anyone remember who they are? (Wait for answers.)

SAY: Good! They are the Prophet (ṣ), Imām ʿAlī (ʿa), Sayyidah Fāṭimah (ʿa), Imām Ḥasan (ʿa), and Imām Ḥusayn (ʿa). Let us read about the event of Mubāhalah and see the connection with the Ahul Bayt (ʿa).

Now, read to the students or pick a couple of students to read, as the rest of the class listens. When you are done, ask the following clarifying questions to gauge the students' understanding of the text:

SAY:

- Who wanted to meet the Prophet (ṣ)?
- Why didn't the Prophet (ṣ) speak to the guests when they arrived?
- What do the Christians believe about Prophet ʿĪsā (ʿa) that is not true?
- What does mubāhalah mean?
- Who was with the Prophet (ṣ) during the event of Mubāhalah?

SAY: Good! So we celebrate Eidul Mubāhalah because of the Prophet's victory and we honor the special status that Allah (swt) has given the Ahul Bayt (ʿa). It was because of their nearness to Allah (swt) that the Christians backed out of the mubāhalah.

At this time students can do the ACTIVITY, located in the TASK BAR.

Lesson 4.2: Eidul Mubāhalah

When Islam was first introduced to the people, the Noble Prophet (ṣ) had sent letters to many different countries inviting them to Islam. One letter was sent to the Christians of Najrān.

The Christians wanted to meet the Noble Prophet (ṣ).

When they arrived in Medina, the Noble Prophet (ṣ) was sad to see them trying to show off by dressing in silk and gold, and he ignored them.

Imām ʿAlī (ʿa) asked them to change into simple clothes, and the Prophet (ṣ) was then happy to see them.

They talked, but the Christians would not listen to the Prophet (ṣ).

They believed that Prophet ʿĪsā (ʿa) was the son of God because he had no father.

Allah (swt) sent down a verse as part of Sūrah Āli ʿImrān, saying that if they called Prophet ʿĪsā (ʿa) the son of God (as he has no father), then they should also call Prophet Ādam (ʿa) the same, because he was born without a father and mother.

The Christians did not have an answer to this, but they still argued because they did not want to admit they were wrong.

Allah (swt) then ordered the Noble Prophet (ṣ) to do mubāhalah with the Christians.

"Mubāhalah" means to pray against one another. It was something that the people of that time would do if they wanted to prove something to be correct or true. If two groups disagreed on something, they would invoke the curse of Allah (swt) to be upon the one that is wrong, and then the group that was correct would be made clear.

This mubāhalah was ordered by Allah (swt). He sent down a verse of the Qurʾān, commanding the Prophet (ṣ) to do mubāhalah with the Christians.

The next day, on the 24th of Dhūl Ḥijjah, the Prophet (ṣ) came out for the mubāhalah with Imām ʿAlī (ʿa), Sayyidah Fāṭimah (ʿa), Imām Ḥasan (ʿa), and Imām Ḥusayn (ʿa).

When the Christians saw the shining faces of the group, they began to tremble and shake. They backed away and realized that the Prophet (ṣ) was telling the truth.

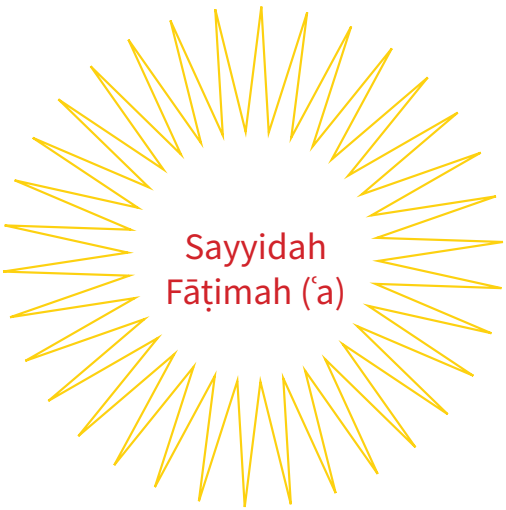
We celebrate the Prophet's victory on Eidul Mubāhalah.

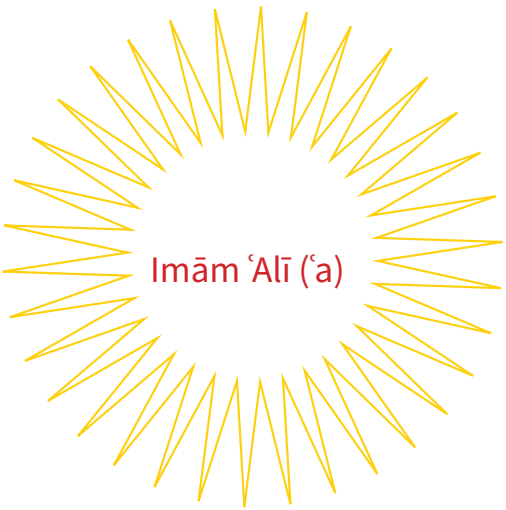
Activity 4.2: Fill in the Stars

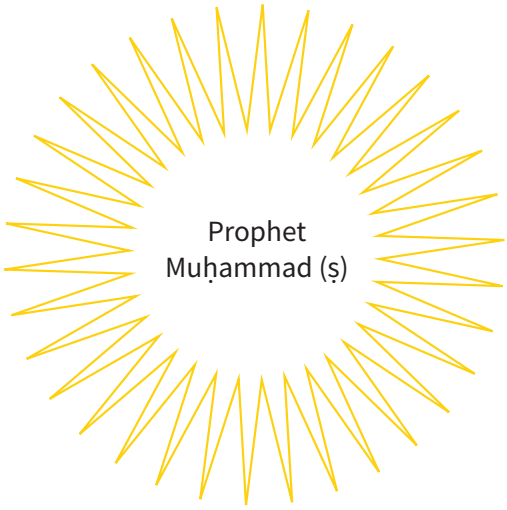
On what date did the event of Mubāhalah occur?

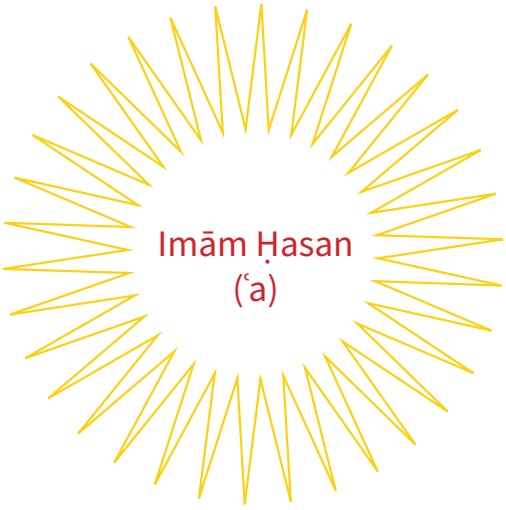
24th of Dhul Ḥijjah

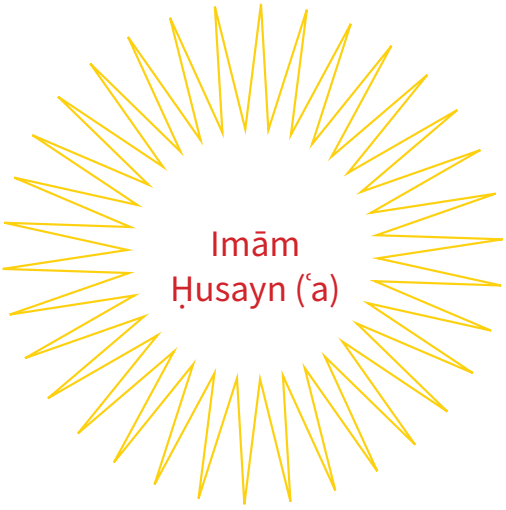
For the challenge of Mubāhalah, the Noble Prophet (ṣ) came out with 4 people. Write their names in the images below.











CHAPTER 5:

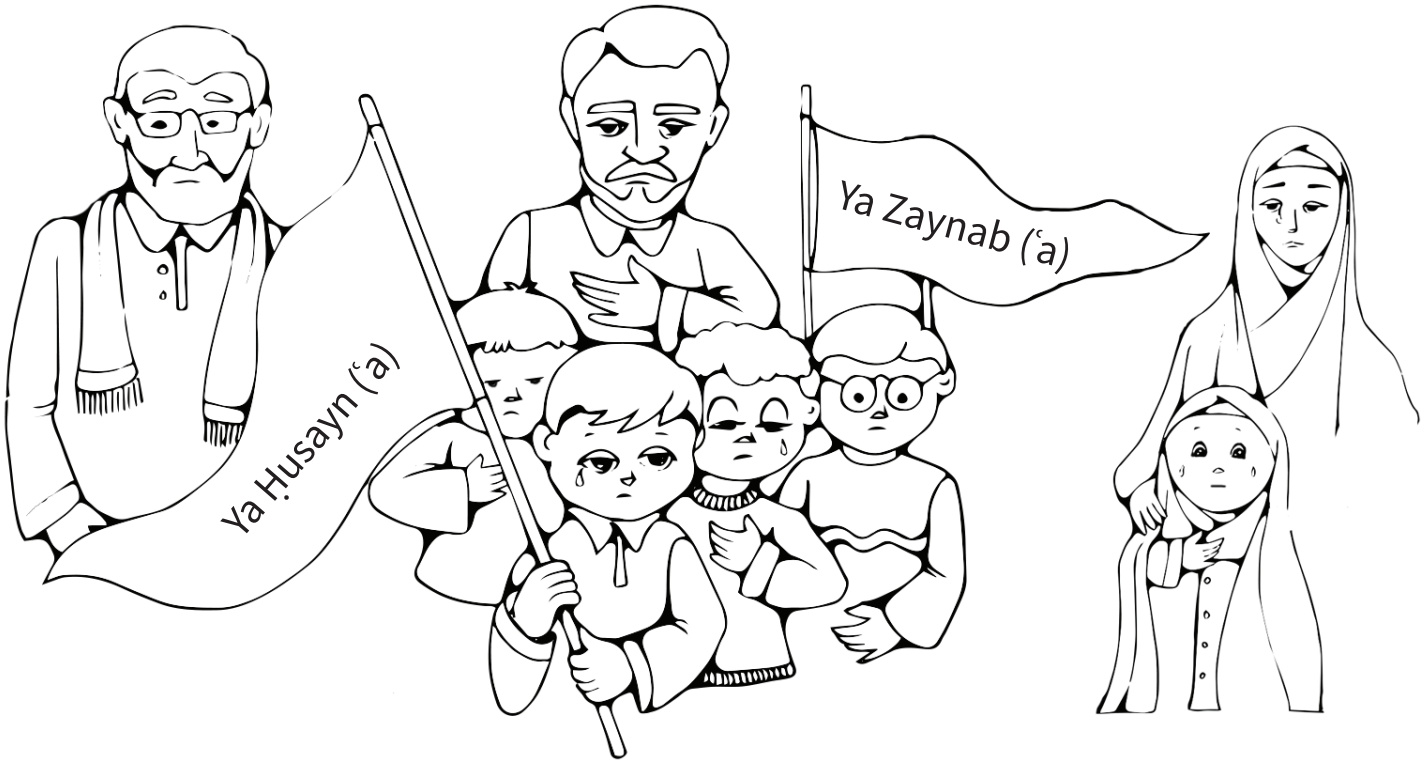
UNDERSTANDING KARBALĀʾ

Lesson 5.1: Remembering ʿĀshūrāʾ

Why Do We Remember ʿĀshūrāʾ?

ʿĀshūrāʾ was the day when Islam was saved by Imām Ḥusayn (ʿa). But why do we remember it every year? Why don't we simply remember it while reading about it in history books, or when we study it in school or Sunday School?

It is important to remember what happened on ʿĀshūrāʾ because the Prophet (ṣ) and the Imāms (ʿa) before Imām Ḥusayn (ʿa) remembered it, and the Imāms (ʿa) who came after Imām Ḥusayn (ʿa) remembered it as well. As Muslims, we obey and follow the Prophet (ṣ) and his family.



Here are some examples from history where the Prophet (ṣ) and Imāms (ʿa) remembered what happened in Karbalāʾ.

Prophet Muḥammad (ṣ):

One day, the Noble Prophet (ṣ) was in the house of his wife Umm Salamah. Imām Ḥusayn (ʿa), who was a child at that time, entered the house and rushed to the Prophet (ṣ). Umm Salamah followed him and saw Imām Ḥusayn (ʿa) lying down on the chest of the Prophet (ṣ). The Prophet (ṣ) was crying and turning something around in his hands. He then said:

"O Umm Salamah! Jabrāʾīl has come to me and told me that my Ḥusayn (ʿa) will be martyred. This piece of earth is from his place of martyrdom. Keep this with you, and on the day that this dirt turns into blood, you will know that Ḥusayn (ʿa) has been martyred."

Umm Salamah said, "O Prophet of Allah (swt) (ṣ)! Why don't you make duʿā to Allah (swt) so that Ḥusayn (ʿa) will not have to be killed?"

The Prophet (ṣ) replied, "O Umm Salamah, by dying, Imām Ḥusayn (ʿa) will keep Islam alive and reach a very high status. The Shīʿah will increase in number, and Imām al-Mahdī (ʿaj) will be from his family. The love of Imām Ḥusayn (ʿa) will be placed in the hearts of the Shīʿah and will help them reach a very high level."

Imām ʿAlī (ʿa):

One day, Imām ʿAlī (ʿa) was on a journey with his companions, and they passed by the land of Karbalāʾ. There, they recited their Fajr prayers. Afterward, Imām ʿAlī (ʿa) took a handful of dirt, smelled it, and said:

"Peace be upon you, earth of Karbalāʾ! A group of people (who will be buried in you) will enter straight into Heaven."

Imām ʿAlī ar-Riḍā (ʿa):

One day, Rayyān bin Shabīb, a companion of the 8th Imām, Imām ʿAlī ar-Riḍā (ʿa), went to meet the Imām (ʿa) on the first day of the month of Muḥarram. The Imām (ʿa) told him:

"O son of Shabīb! Muḥarram is such an important month that even Arabs of the age of ignorance (jāhilīyyah) respected its importance. They didn't allow fighting and bloodshed during this month. But these people, (the Umayyads, meaning Yazīd's family), did not honor the importance of this month. In this month, they killed the grandson of the Prophet (ṣ) and imprisoned the women in his family after stealing their belongings. Allah (swt) will never forgive this crime."

He continued, "O son of Shabīb! If you want to cry for anyone or anything, cry for Imām Ḥusayn (ʿa) because he was killed unjustly. Eighteen people from his family were also killed with him. The Heavens and the earth cried for Imām Ḥusayn (ʿa). Four thousand angels came down from the Heavens to help him, but when they arrived, they saw that he had already been martyred. O son of Shabīb! My father (Imām Mūsā al-Kāẓim (ʿa)) told me that when my grandfather, Imām Ḥusayn (ʿa), was martyred, the sky rained blood and the sand turned red."

"O son of Shabīb! If you cry over what happened to Imām Ḥusayn (ʿa) so much so that tears flow onto your cheeks, Allah (swt) will forgive all of your sins."

"O son of Shabīb! If you want to earn the reward of those who were martyred along with Imām Ḥusayn (ʿa), then whenever you remember him, say, 'I wish I could have been with them, because then I, too, would have achieved great success (meaning I would have become a martyr as well).'"

Imām Zaynul ʿĀbidīn (ʿa):

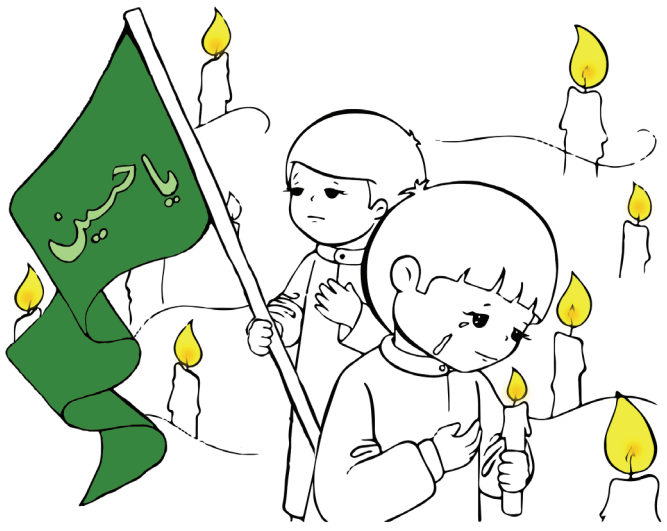
Imām Zaynul ʿĀbidīn (ʿa) used to cry a lot whenever he remembered ʿĀshūrāʾ. Sometimes, when he would hold a glass of water, he would cry so much that his tears would fall into his glass of water and it would become so full of tears that he would not be able to drink that water.

When people asked him why he cried so much, he said, "I am crying because of how they treated my family, especially the women and children."

He would then gather the people around him and tell them the story of ʿĀshūrāʾ and what happened to the prisoners after Karbalāʾ. People would also cry loudly.

Sayyidah Zaynab also used to hold majālis for women and tell them about what happened in Karbalāʾ.

That is how the message of Karbalāʾ was spread and is still remembered after 1400 years.



Activity 5.1: Fill in the Blanks

Fill in the blanks.

1. ʿĀshūrāʾ was the day when Islam was saved by _____Imām Ḥusayn (ʿa)_____.

2. Imām ʿAlī (ʿa) said, “Peace be upon you, earth of ___Karbalāʾ_____. A group of people (who will be buried in you) will enter straight into Heaven.”

3. _____4,000_____angels came down from Heaven to help Imām Ḥusayn (ʿa), but found him already martyred.

4. The Noble Prophet (ṣ) told his wife _____Umm Salamah_____ about the martyrdom of Imām Ḥusayn (ʿa).

5. _____Imām Zaynul ʿĀbidīn (ʿa)_____used to cry a lot when he remembered ʿĀshūrāʾ.

6. __Sayyidah Zaynab_____held majālis for women.

Lesson 5.2: ʿAbbās ibn ʿAlī (ʿa)

ʿAbbās was the son of Imām ʿAlī (ʿa) and Ummul Banīn. Imām ʿAlī (ʿa) married Ummul Banīn after the death of Sayyidah Fāṭimah (ʿa). From his childhood, ʿAbbās loved his older brother Imām Ḥusayn (ʿa) very much.

In Karbalāʾ, ʿAbbās held the flag of Imām Ḥusayn's army. That is why he is also known as the "Flag-bearer," the one who held the flag.

He was also called Qamar Banī Hāshim, which means the "Moon of Banī Hāshim." ʿAbbās was very handsome and brave, and shone in his family, just like the moon shines in the dark night.

ʿAbbās was also called Sāqī—the one who brings water.

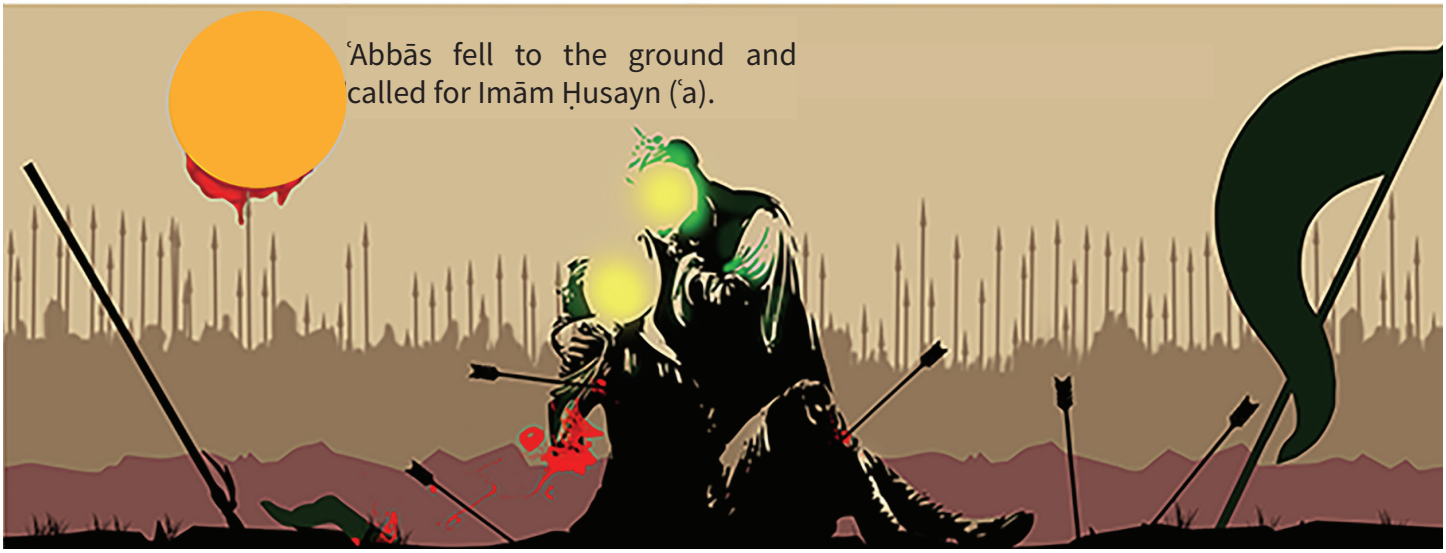
On the day of ʿĀshūrāʾ, ʿAbbās could not bear to see the thirst of his niece, Sayyidah Sakīnah, and other children of the Ahul Bayt (ʿa). So, he asked for permission from the Imām (ʿa) to bring them some water.

He took his mashq, or water bag, and went to the river. The enemies were very afraid of him, because they knew how brave he was.

ʿAbbās filled his water bag with water and headed back toward the tents of the Ahul Bayt (ʿa). The enemies did not want him to take water to the tents, though. They followed him, throwing spears and arrows at him.

They cut off his right arm, and then his left. Finally, an arrow pierced the water bag, and all the water spilled out!

ʿAbbās fell to the ground and called for Imām Ḥusayn (ʿa).



Activity 5.2a: Lesson Review

Answer the following questions.

1. Who were the parents of ʿAbbās?

   Father Ummul Banīn

   Mother Imām ʿAlī (ʿa)

2. Who was the niece of ʿAbbās for whom he went to get water?

   Sayyidah Sakīnah

3. ʿAbbās had many titles. Write two of them and their meanings.

   Qamar Banī Hāshim, the Moon of the Banī Hashim

   Sāqī, the one who brings water

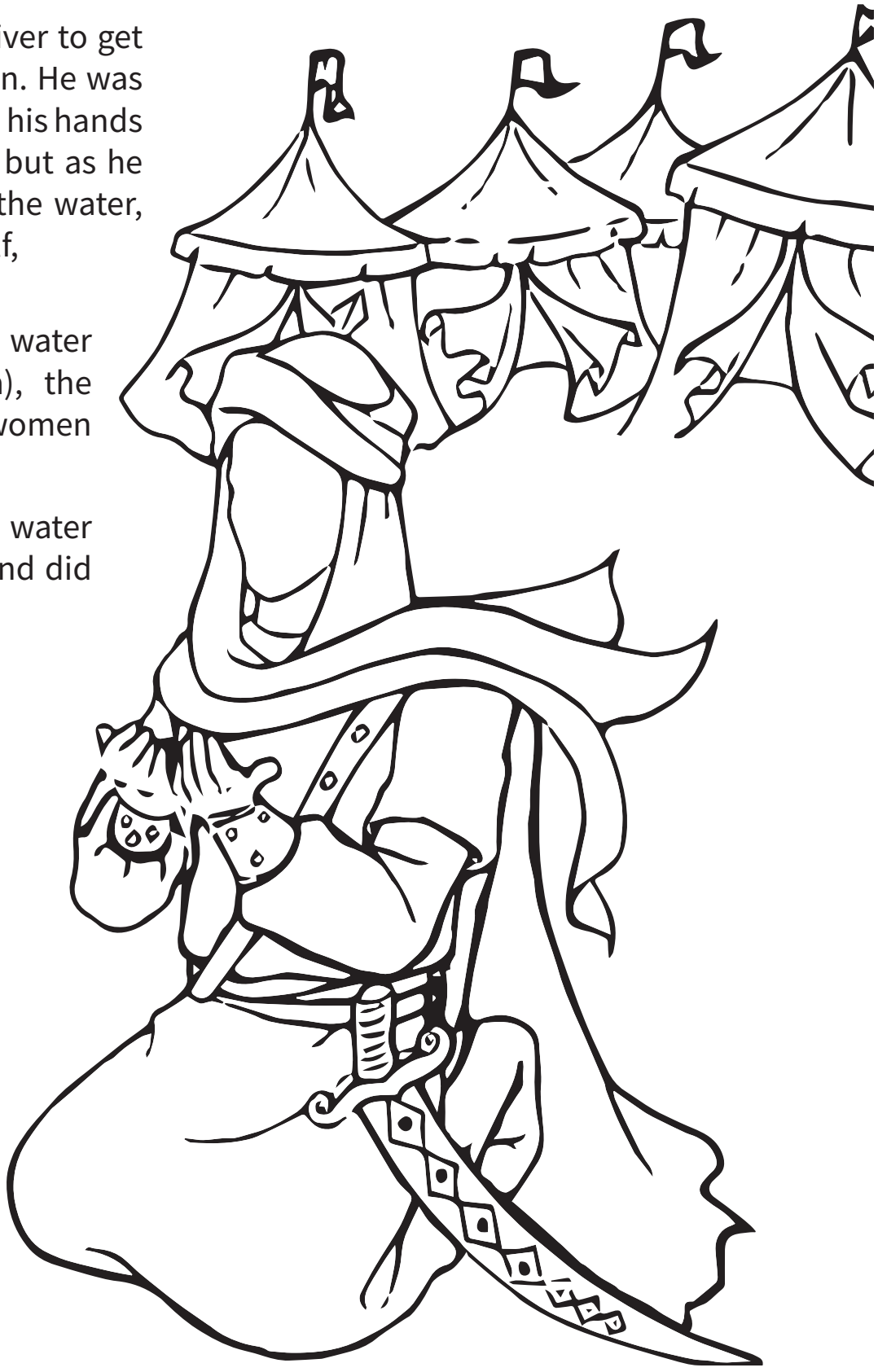
4. Where is ʿAbbās buried? Karbalāʾ

Activity 5.2b: Coloring

ʿAbbās went to the river to get water for the children. He was very thirsty and filled his hands with water to drink, but as he was about to drink the water, he thought to himself,

"How can I drink water while my Imām (ʿa), the children, and the women are thirsty?"

So, he poured the water back into the river and did not drink any water.



History End of Unit Project

A Symbol of a Historical Event or Personality

In this assignment, students will choose one event or person from Islamic history. Then, they will think about what symbol or image reminds them of that event/person.

Once they have come up with a symbol, they will draw this out on the lined paper provided on the next page. They can get creative with their image, as long as they are able to write on the lines.

Then, the students will write an acrostic poem on the event/person they have chosen.

They can color and decorate their page however they like.

This can be an in-class activity, or a take home assignment. Let them be creative and allow them to use whatever decorating materials they want.

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AKHLĀQ
(ETIQUETTE)

Lesson 1.1: Respecting Parents

Allah (swt) says in the Qurʾān,

"... be kind to your parents." (17:23)

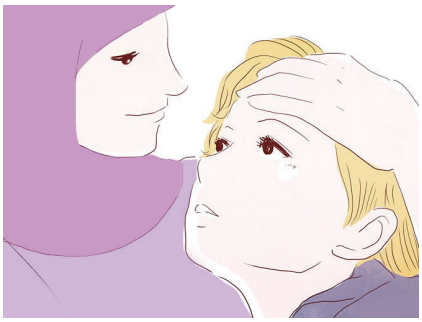
In the same sentence of the Qurʾān, Allah (swt) tells us to worship Him only, and to be good to our parents. This shows us how important being kind to our parents is in Islam.

The Noble Prophet (ṣ) has also said that when we please our parents, we please Allah (swt) and when we upset them, we upset Allah (swt).

Your mother carried you for nine months, then gave birth to you, fed you, clothed you, and looked after you.

This is why we are told that the Prophet (ṣ) said, "Heaven lies under the feet of your mother." (Mustadrak al-Wasā'il, Vol. 15, P. 180)

When you are ill, your parents look after you.



When you are sad, they are sad.

When you are happy, they are happy.

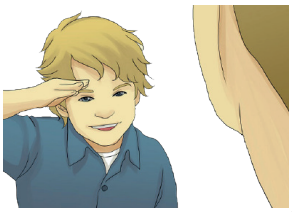
When you need help, they are there for you.

They pray for you, without you asking them to, or even knowing that they are praying for you.

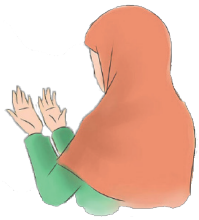
You can never repay your parents for everything that they have done for you, but you can thank them by respecting them!

Remember to treat your grandparents with the same respect that you treat your parents.

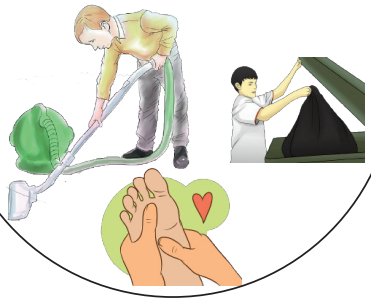
Always show respect and kindness



Thank them and pray for them



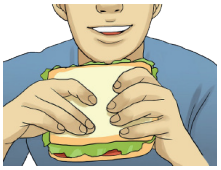
Do things for them without being asked



Make them happy

Do your homework

Eat all of your food and thank your parents



Never raise your voice at them

Being Good to Parents

There once was a man who had just become Muslim. Because he was new to Islam, he wanted to make sure that he was living his life in a way where Allah (swt) would be happy with him.

He was the only one in his family who had become a Muslim, so he wondered, "If I am a Muslim, and my parents are not Muslim, should I stay away from them? Should I not help them?"

He decided to seek answers for his questions from the wisest person of his time: Imām aṣ-Ṣādiq (ʿa).

After exchanging salāms, he asked the Imām (ʿa), "My dear mother is very old and has lost her sight. Can I help her and my father even though they are not Muslims? How should I treat them?"

"Of course you should help them!" replied the Imām (ʿa). "In fact, you should be more kind and loving than ever before, especially to your mother since she has lost her sight."

After hearing this, the man felt relieved. He thanked the Imām (ʿa) and made his way back home. As soon as he saw his mother, he began to treat her better than ever before.

He cooked for her, fed her, washed her clothes, and kept the house nice and tidy. He showed both of his parents a lot of love and care.

His mother was surprised. She was not used to her son being so kind to her. One day, she asked, "My dear son, when you used to follow our religion, you never treated me so well. Now that you follow Islam, why do you show me so much more love?"

Her son smiled and replied, "My Imām (ʿa) taught me that Muslims should have good behavior and be especially kind and loving toward their parents."

She paused for a moment and asked, "Can I please meet your Imām (ʿa)?"

"Of course! I would love to introduce you to him!" he answered.

The next day, he took his mother to visit the Imām (ʿa). They had a conversation about some of the beautiful teachings of Islam, and she immediately fell in love with it. When she returned home, she could not stop thinking about what she had learned. She was surprised at how Islam was so different from the rumors she had heard. She regretted having jumped to conclusions in the past. “Next time I hear about something, I’ll be sure to research more,” she promised herself. Day by day, she began to learn more and reflect more until one day, she, too, decided to become Muslim!

Activity 1.1a: Ḥadīth Time

The Noble Prophet (ṣ) has said:

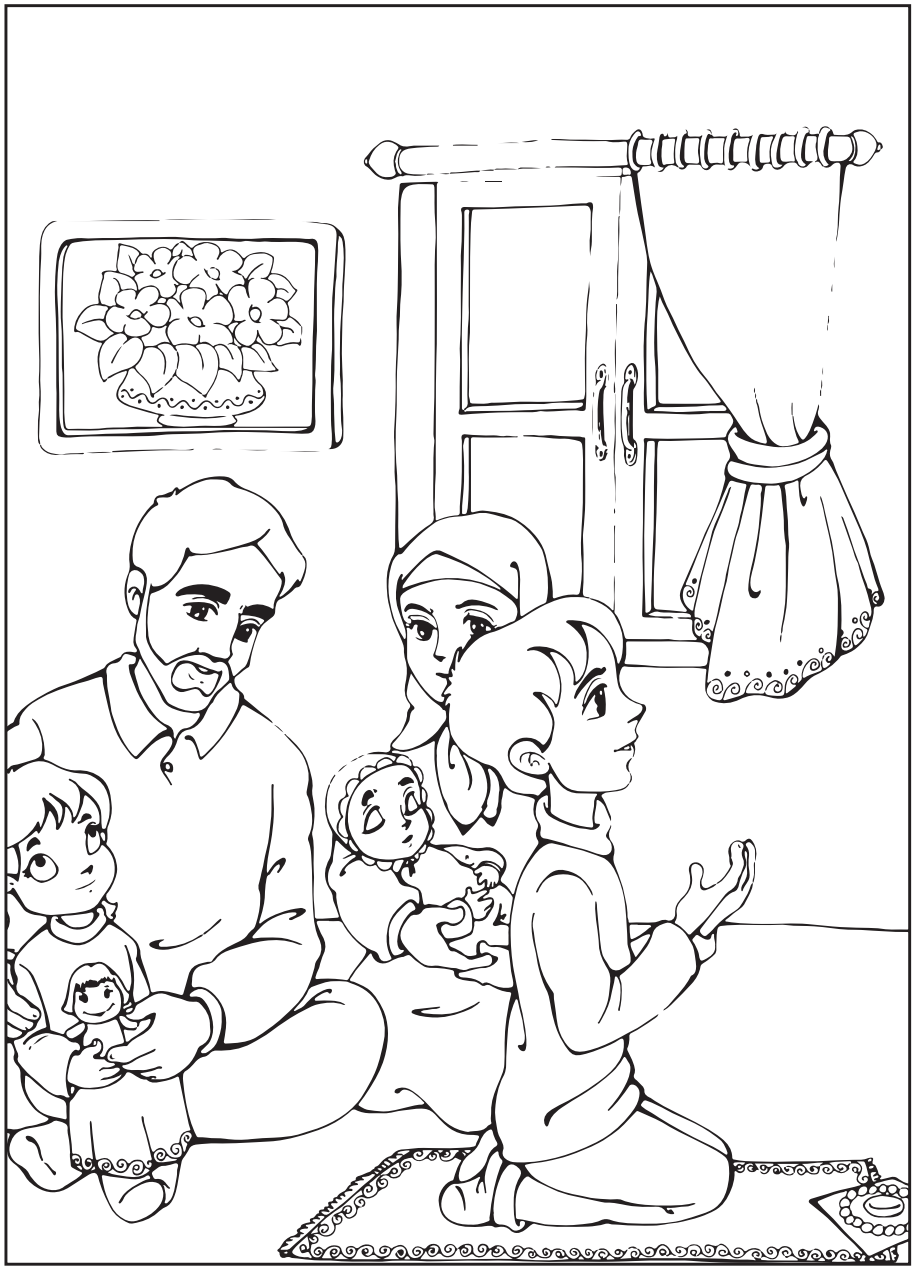
مَنْ اَرْضَى وَالِدَيْهِ فَقَدْ اَرْضَى اللّٰه

Whoever makes his mother and father happy
has indeed made Allah (swt) happy.

Kanz ul-Ummāl, Vol. 12

Activity 1.1b: Qurʾān Connection

PRAYING FOR PARENTS



And say, “O my Lord! have mercy on them (my parents) just like they took care of me when I was small”

Sūrah al-Isrāʾ,
Verse 24 (17:24)

﴿وَ قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيْراً﴾

Wa qur-rabbir-ḥamhumā kamā rabbayānī ṣaghīrā

Lesson 2.1: Sharing

Allah (swt) likes us to share our things, especially with our brothers and sisters.

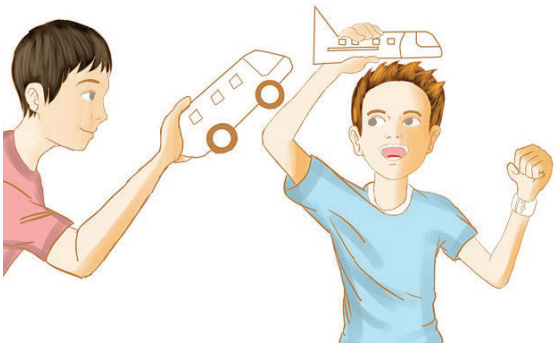
Remember that everything we have is from Allah (swt), and if we share, Allah (swt) will give us more.

One day, a lady came to Qasim's house to see his mom. She brought her son, Abbas. Qasim's mom told him to play with Abbas. So, they played in Qasim's room with his toys.

Soon, Qasim's younger brother Mahdi came in, and he, too, wanted to play with his brother's toys. Qasim did not want to play with his brother, though, because Mahdi might break his toys. Mahdi was very upset and started crying. Qasim's mom asked him to share his toys with his brother, but Qasim would not.

A few days later, Qasim went to Abbas's house, but Abbas was being mean, and would not let Qasim play with his toys. Qasim was very sad.

When Qasim got home, he told his mom how mean Abbas had been. His brother Mahdi heard him, and told Qasim he could have his (Mahdi's) favorite book to color in.



Qasim realized how much his brother loved him, and was very sorry for not sharing with Mahdi and making him sad. He promised that, from then on, he would always share all his things with his brother.

Allah (swt) has placed a special love between brothers and sisters so that they can always be there for each other. So, we should try not to damage this relationship by fighting.

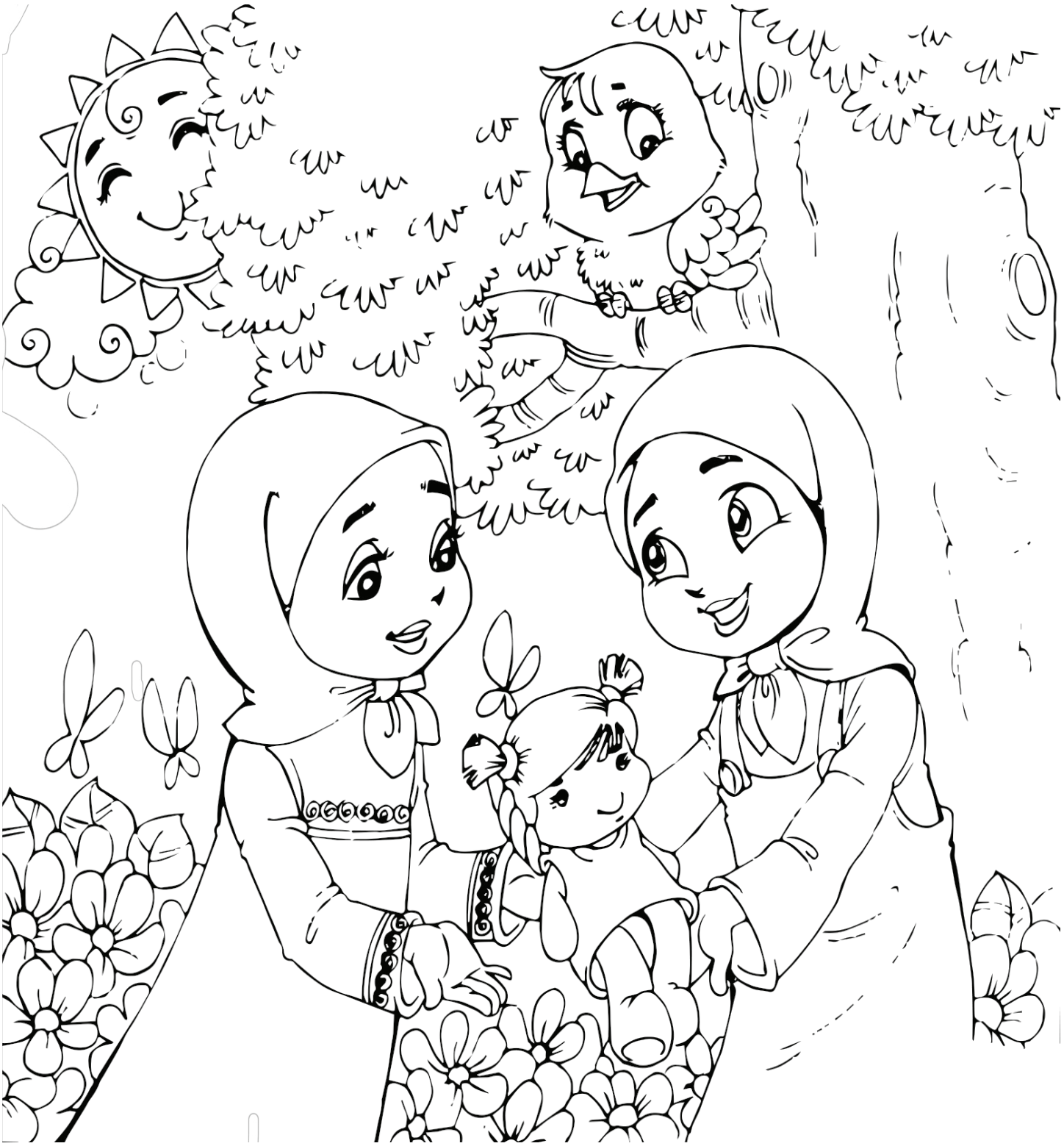
Activity 2.1a: Qurʾān Connection

Giving is one of the best deeds

"You will never reach excellence until you give what you love."

Sūrah Āli ʿImrān, Verse 92

Activity 2.1b: Coloring

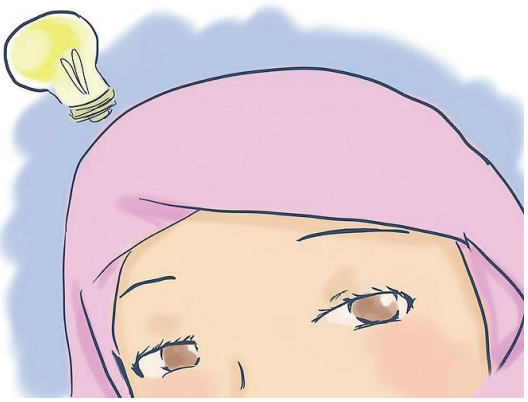


Lesson 3.1: Friendship

Everyone needs friends, but friends are only worth having if they are true friends.

Two travelers were on the road together, when a robber suddenly appeared. One man ran for a tree and climbed up and hid in the branches. The other was not as fast, so he threw himself onto the ground pretending to be dead. The robber came to the man on the floor, whispered something in his ear and went away. When the robber had gone, the man in the tree climbed down and asked his friend what the robber had whispered in his ear.

His friend replied that the robber had told him to find a better friend who would not leave him at the first sign of danger.



Friends influence each other's behavior, thoughts, and beliefs.

The Prophet (ṣ) has said:

"Everyone's behavior is influenced by the actions and beliefs of his/her friends."

Imām Jaʿfar aṣ-Ṣādiq (ʿa) was walking in the market with his friend, who had brought his servant with him. The Imām's friend turned to tell his servant something, but he had fallen behind talking to someone. When the servant finally appeared, the Imām's friend was very angry and shouted bad words at the servant. He also said mean things about the servant's mother.

Upon hearing what his friend had said, the Imām (ʿa) become very upset and told him that he should not have said such mean things, especially about the servant's mother. The friend replied that his mother was not a Muslim, to which the Imām (ʿa) answered that it made no difference. The Imām (ʿa) then told his friend that they could not be friends because of his bad akhlāq, and he walked away from him.

Activity 3.1a: Ḥadīth Time

KEEPING GOOD FRIENDS

Imām ʿAlī (ʿa):

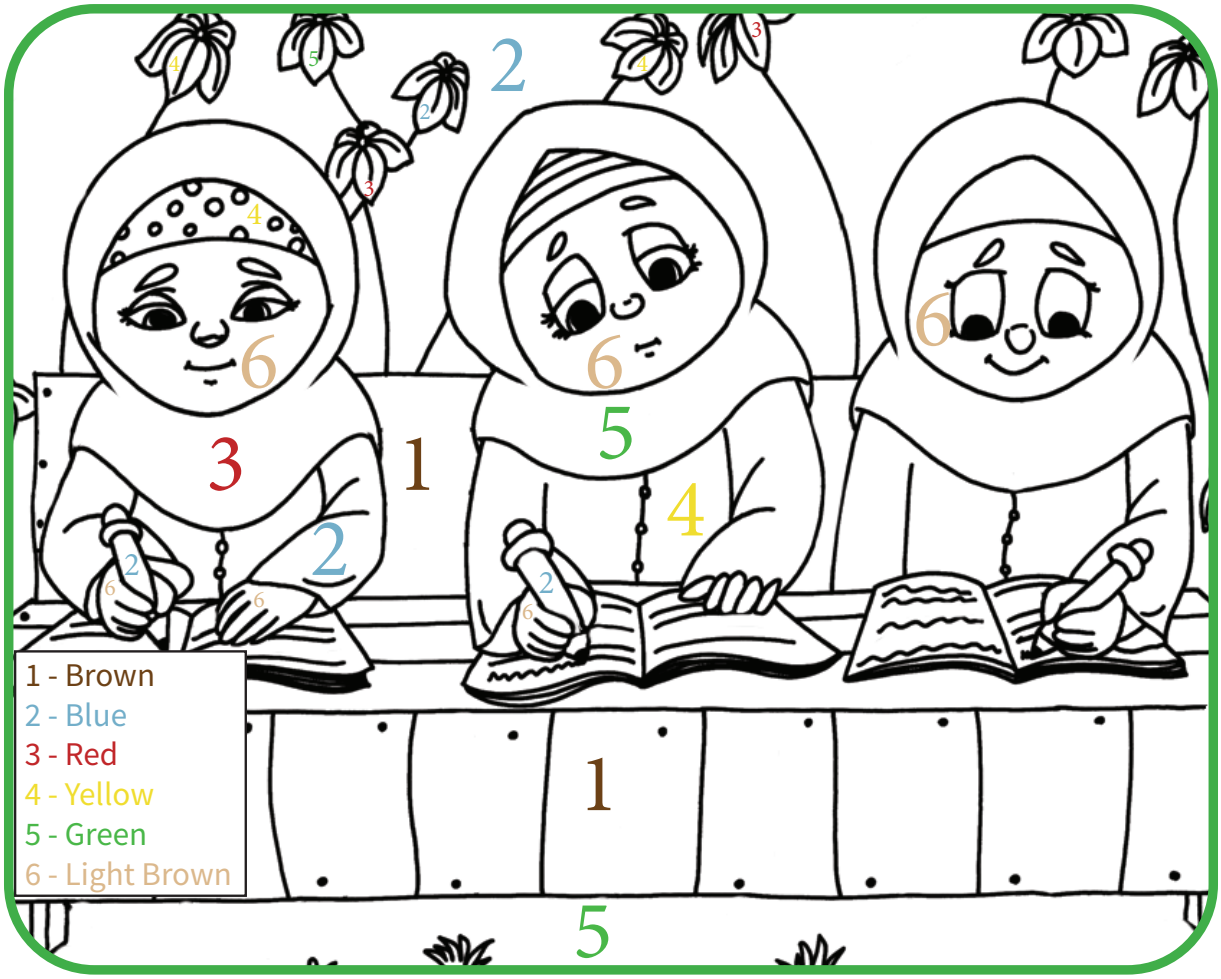
جَلِيْسُ الْخَيْرِ نِعْمَةٌ

Spending time with good people is a blessing.

Biḥār ul-Anwār, Vol. 74, P. 84

Activity 3.1b: Coloring

COLOR BY NUMBERS



How are the little girls not following the ḥadīth?

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Activity 3.1c: Friendship Bracelets

TASK BAR

ITEMS NEEDED

- 3 strands of embroidery floss or yarn (6 feet long each) per student

LINK

www.dltk-kids.com/crafts/friendship/mbracelets.htm

In this in-class activity, students will make friendship bracelets for their friends.

SAY: From the lesson we just learned, we know what kind of friends we should have. But how can we keep the friends we have and strengthen our relationship with them? (Wait for answers)

SAY: Great ideas! One way to bring us closer together is giving gifts to each other. Today, we are going to make friendship bracelets for our friends to help strengthen our sisterhood and brotherhood.

At this time, give each student three strands of embroidery floss or yarn. Follow the instructions printed in the LINK in the TASK BAR, or have them printed for the students to follow.

Lesson 4.1: Talking

People may look at you and decide what kind of a person you are by the way you look, but their lasting feeling about you will be based on what you say.

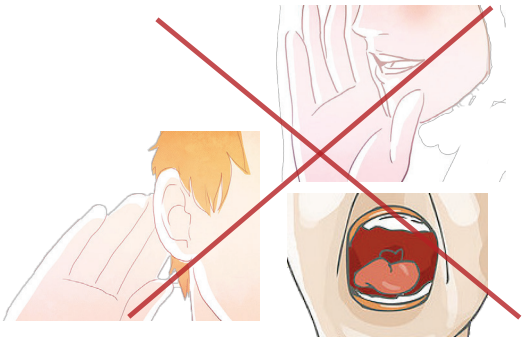
Think before you speak!

Imām Ḥusayn (ʿa) has said that:

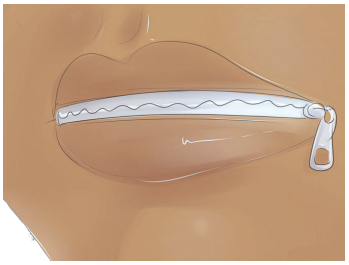
You should never begin a conversation without first saying salāmun ʿalaykum to the person you are speaking to.

When speaking:

- Always say what is useful, what is truthful, and what is not harmful to anyone.
- Never say hurtful things or back-bite about anyone; do not even listen to others doing so.
- Never hurt anyone's feelings, even jokingly.
- Never use bad language.

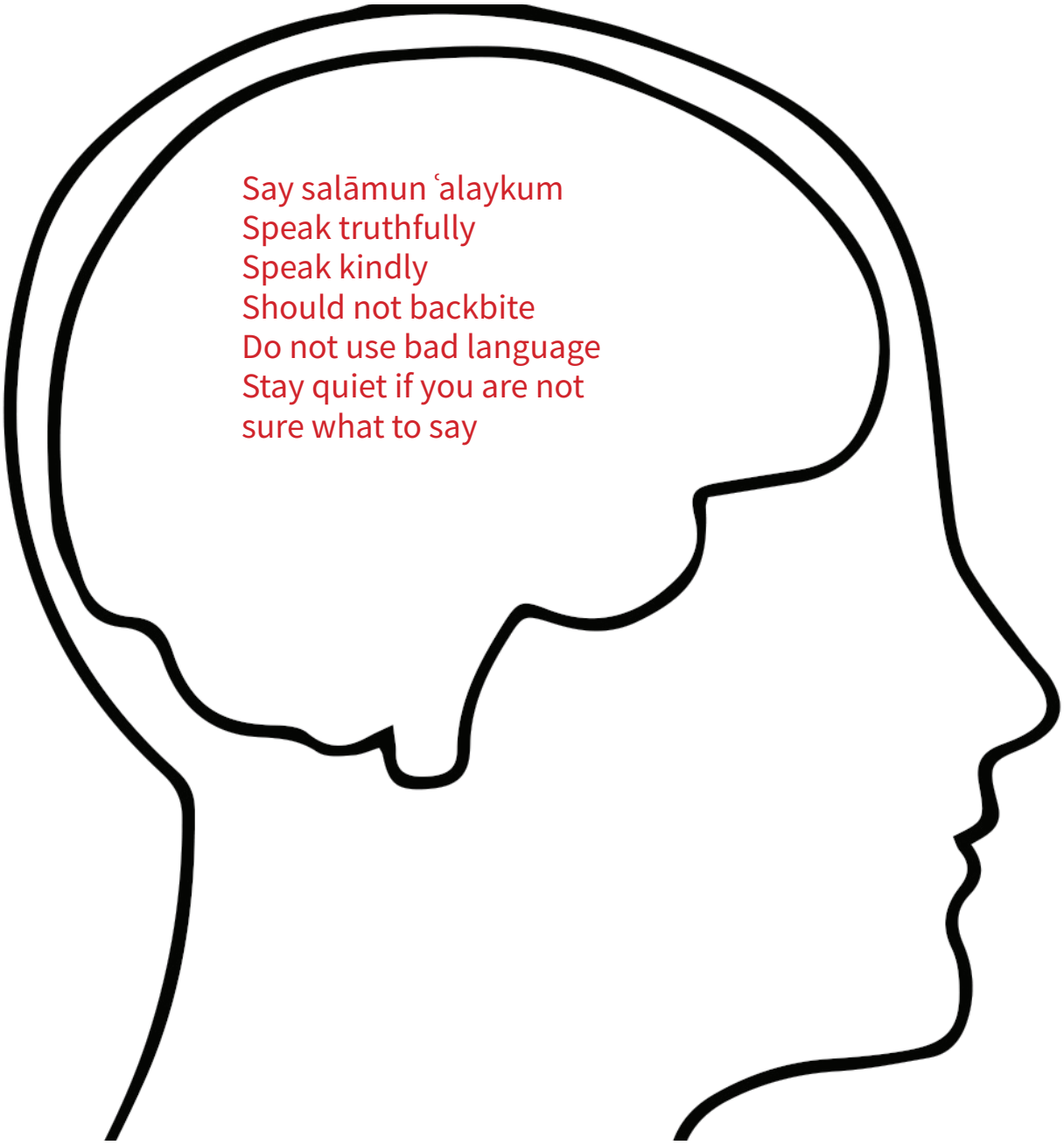


If you are not sure whether you should say something or not, then it is better to keep quiet.



Activity 4.1a: Write Good Manners

In the brain image below, write good manners of speaking.



Activity 4.1b: Qurʾān Connection

SPEAKING KINDLY

And speak to people nicely

Sūrah al-Baqarah, Verse 83 (2:83)

﴿وَقُولُوا لِلنَّاسِ حُسْناً﴾

Wa qūlū linnāsi ḥusnā

Activity 4.1c: Toothpaste Experiment

TASK BAR

ITEMS NEEDED

- Small travel size toothpaste tubes
- Paper bowls
- Small stirring straws
- Paper towels

This in-class experiment will demonstrate how our words cannot be taken back, and reemphasize the importance of speaking kindly.

SAY: We have just learned about manners of talking, and how we should always be kind to each other. But what happens when we make poor choices and say unkind words? (Wait for answers)

SAY: Right, we might hurt someone's feelings, and you cannot take your words back. Today we are going to do an experiment that will help us visualize what that means.

At this time, divide the students into groups of 3 or 4.

Then, hand each group a tube of toothpaste, a paper bowl, a few straws, and a few paper towels.

Instruct them to squeeze a little toothpaste into the paper bowl.

SAY: The toothpaste that you just squeezed out represents the words we say when we speak. Now I want you all to try and put the toothpaste back into the tube.

Walk around the room and observe each group as they try this. The students will try and fail to put all of the toothpaste back into the tube.

SAY: I see that it was impossible to put all of the toothpaste back into the tube. This is just like our words. Once we have spoken them, we cannot take them back. That is why it is very important to speak kindly to one another and to not say any mean things.

At this time, help the students clean up their experiment and collect any unused or reusable materials.

Lesson 5.1: Lying

Honesty means truthfulness in your words and actions.

Lying is the opposite of honesty.

Allah (swt) says we should never lie. It is ḥarām.

It doesn't matter if the lie is big or small, or if it is done in seriousness or as a joke—lying is ḥarām!

A perfect example of honesty is our Prophet Muḥammad (ṣ), who was known as "aṣ-Ṣādiq"—"The Truthful One," even by his enemies.

Once, a man came to the Noble Prophet (ṣ) and told him that he was committing many sins like lying, drinking, gambling, and stealing. Now he had decided to become a Muslim, but he could only give up the sins one at a time.

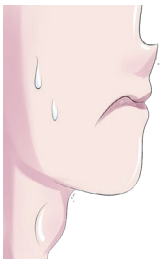
The Noble Prophet (ṣ) told him to give up lying.

The man agreed, thinking he had gotten off lightly.

The next day, when the man went to steal something, he stopped and thought. If he was caught, he would not be able to say he did not do it because he could not lie. How would he be able to face the Noble Prophet (ṣ) and tell him all the wrong he had done? It would be so embarrassing.

So, by giving up lying, the man also gave up his other sins.

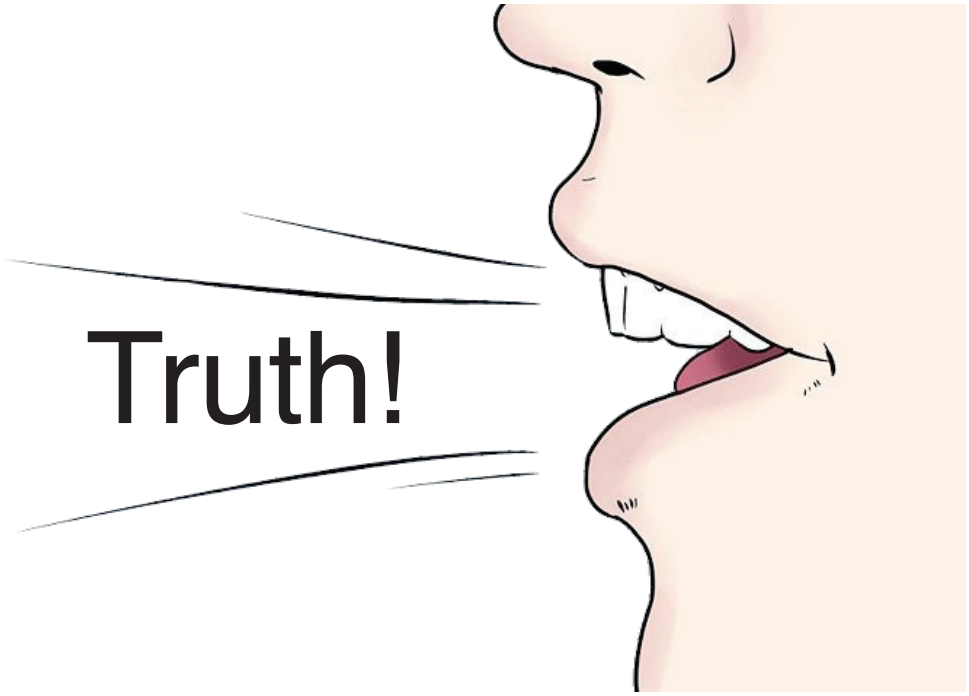
One lie usually leads to another as you try to cover the lie you told before.



So, it is better to tell the truth in the beginning. Otherwise you will soon get into the habit of lying without even thinking about it.

Allah (swt) knows everything. Although you may think you have gotten away with telling a lie and no one knows, remember that Allah (swt) knows, and you will have to answer to Him.

So, it is better to tell the truth and take responsibility for your behavior if you have done something wrong than to lie and suffer the consequences by Allah (swt) in the hereafter.



Activity 5.1a: Ḥadīth Time

HONESTY

Imām ʿAlī (ʿa):

اَلصِّدْقُ أَمَانَةٌ

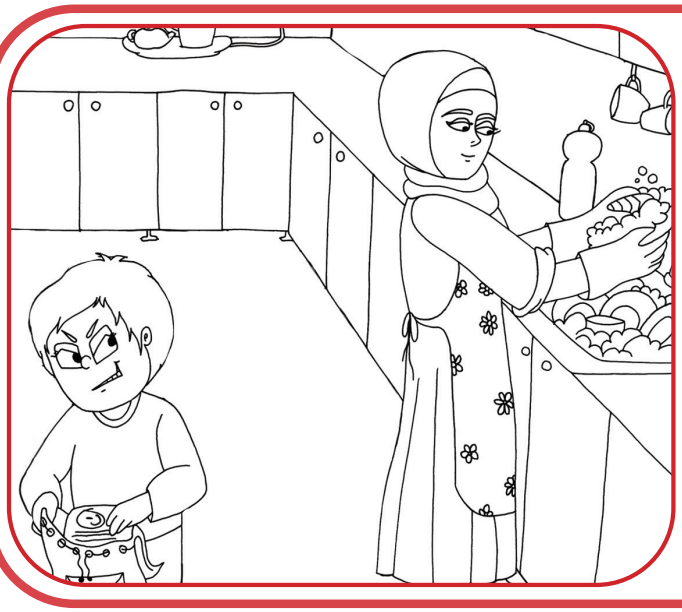
Truthfulness is trustworthiness.

Ghurar al-Ḥikam, Ḥadīth #5258

Activity 5.1b: Coloring

COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.



DISCUSS

How is the little boy not following the ḥadīth?

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Lesson 6.1: Cleanliness

Cleanliness is very important in Islam. We should always make sure that our bodies and clothes are clean because Allah (swt) likes this.

One day, a friend of the Prophet (ṣ) was coming over to his house. Knowing this, the Prophet (ṣ) got dressed nicely, washed his face, combed his hair, and put on some perfume. He had a habit of always being clean and smelling nice.

When his wife saw how he took the time and effort to prepare for his guest, she asked, "Why did you do all of that?" He replied to her, "Allah (swt) loves for us to look neat and clean when meeting our friends."

Makārim al-Akhlāq, P. 51

Imām ʿAlī (ʿa) said:

"Allah (swt) loves those who are clean. This means showering often, wearing clean clothes and having a pleasant smell."

Imām ʿAlī (ʿa) says:
What a great place the bathtub
(any place used to clean and wash ourselves) is!

My Cleanliness Checklist:

- ❑ I showered
- ❑ My socks and underwear are clean
- ❑ My clothes are clean
- ❑ My hair is combed and neat
- ❑ My room is clean
- ❑ I smell good

Activity 6.1a: Ḥadīth Time

MESSINESS

Prophet Muḥammad (ṣ):

اِنَّ اللّٰهَ تَعَالٰى يُبْغِضُ الْوَسَخَ وَالشَّعَثَ

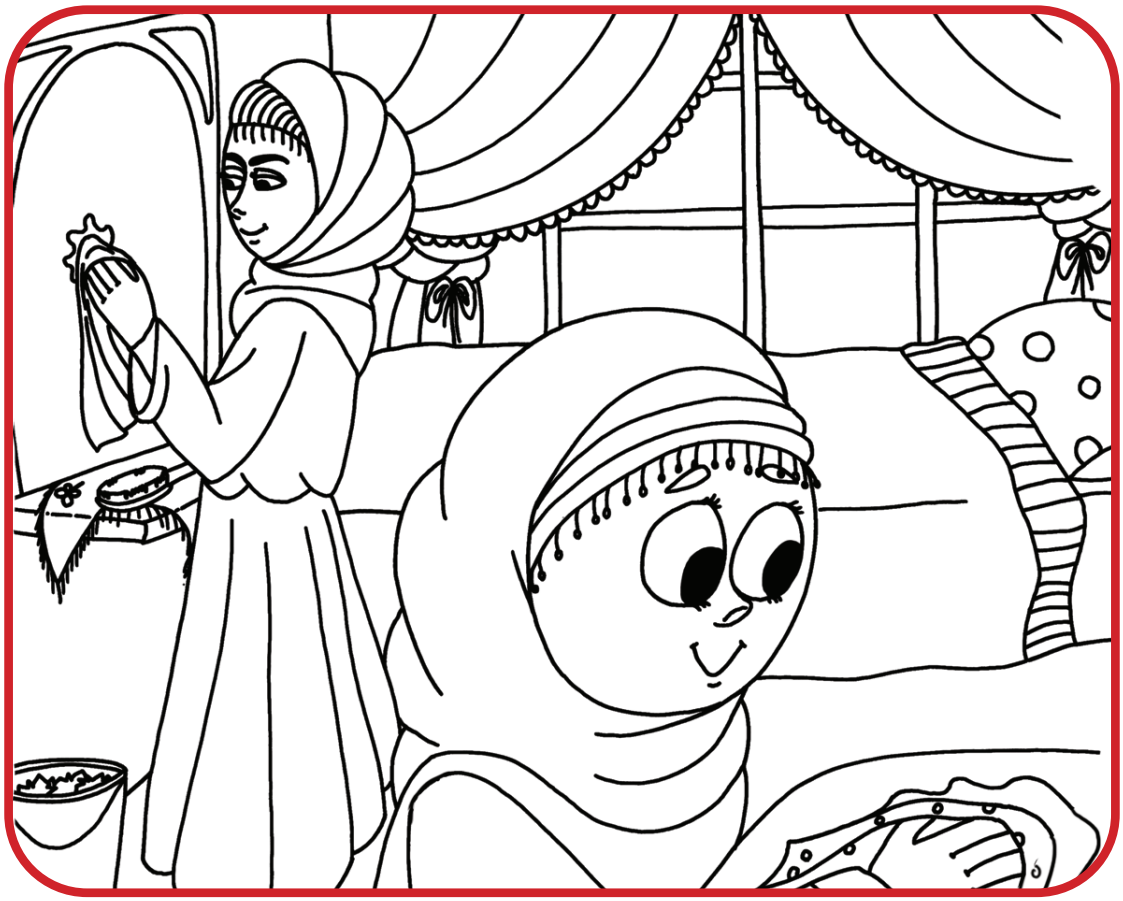
Allah (swt) dislikes messiness and disorganization.

Nahjul Faṣāḥah, Ḥadīth #741

Activity 6.1b: Coloring

COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.



DISCUSS

How is the little girl not following the ḥadīth?

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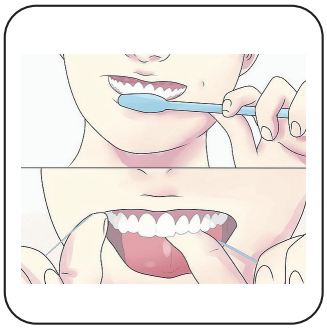
Lesson 7.1: Sleeping

Before going to bed, you should do the following things:

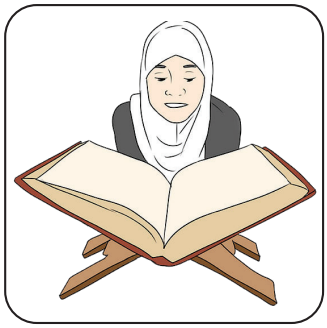
Brush your teeth



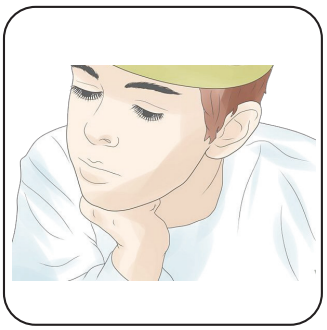
Perform wuḍūʾ

Say fī amānillāh to your family

Recite a sūrah from the Qurʾān



Before going to sleep you should think of all the good and bad deeds you have done during the day.



Say sorry to Allah (swt) for anything bad that you have done, and promise that you will not do it again.

If you have been mean to anyone, tell yourself that tomorrow you will say sorry to them.

Manners of Waking Up

When we sleep, our bodies are resting and our souls are at peace.

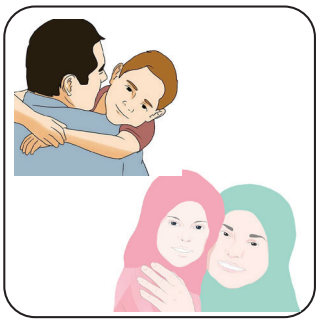
We should remember to do the following when we wake up in the morning:

Remember Allah (swt) first

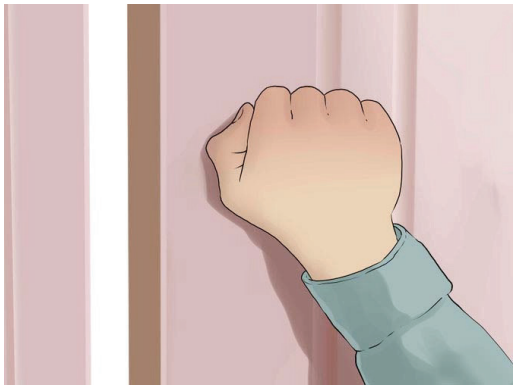
Say salām to our Living Imām (ʿaj)

Go to the restroom

Greet, hug, and kiss our parents



Remember, knock on your parents' door and wait for permission before you enter.

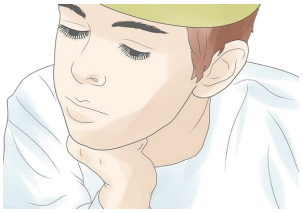


Activity 7.1a: Draw the Deeds

Draw all the things you should do before you go to sleep and when you wake up.

BEFORE SLEEPING

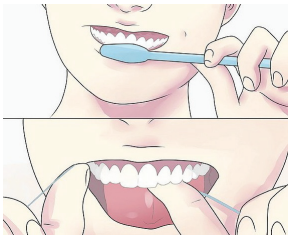
Think of all the good and bad deeds



AFTER WAKING UP

Remember Allah (swt) first

Brush your teeth



Say salām to our Living Imām (ʿaj)

Recite a sūrah from the Qurʾān

Go to the bathroom

Activity 7.1b: Ḥadīth Time

OVERSLEEPING

Imām aṣ-Ṣādiq (ʿa):

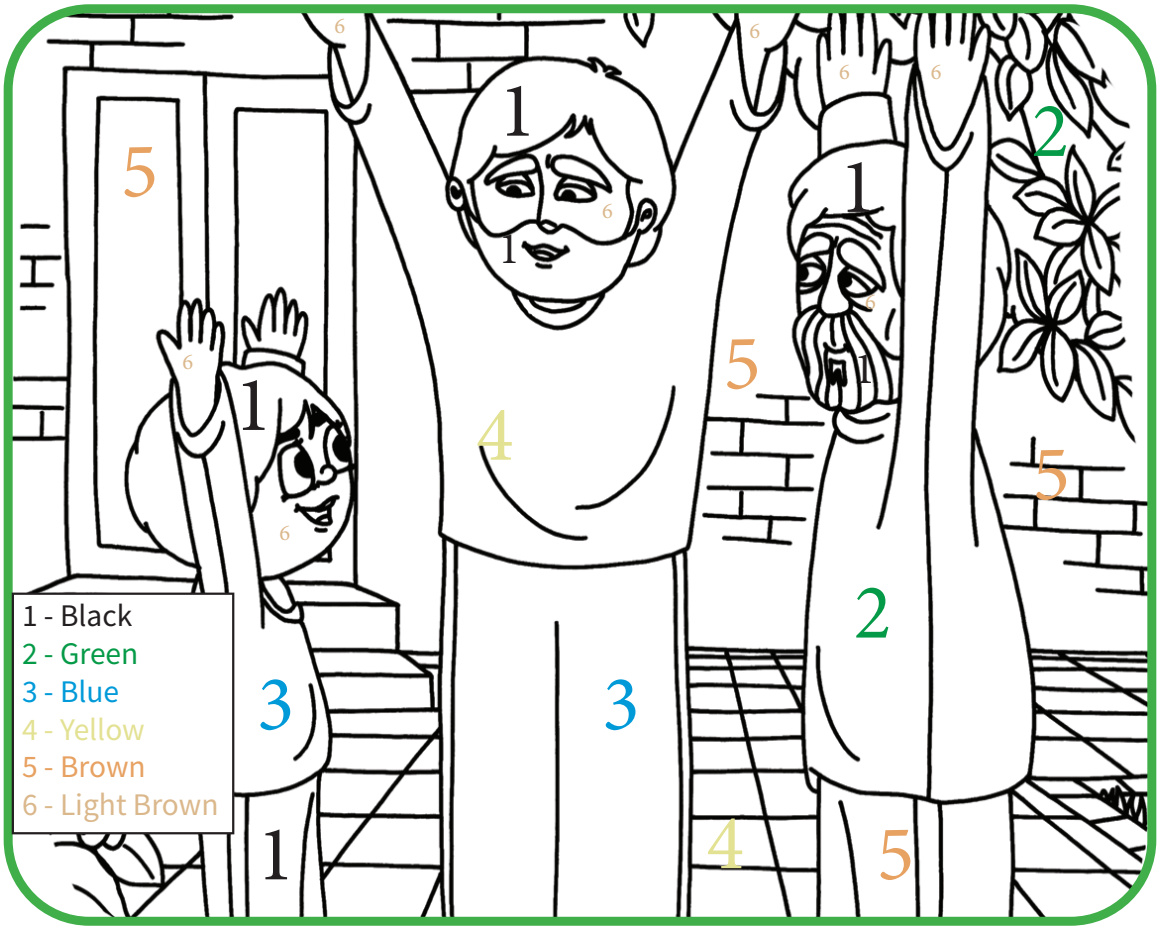
كَثْرَةُ النَّوْمِ مَذْهِبَةٌ لِلدِّيْنِ وَالدُّنْيَا

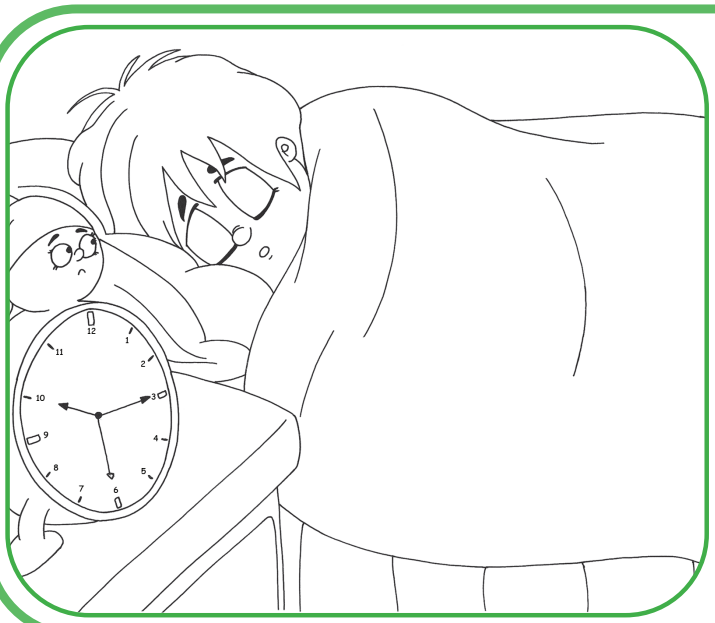
Oversleeping will hurt your faith and take away the blessings of this world.

Al-Kāfī, Vol. 5, P. 84

Activity 7.1c: Coloring

COLOR BY NUMBERS





How is the little boy not following the ḥadīth?

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_____

Lesson 8.1: Eating & Drinking

As Muslims, we are told to enjoy the food that Allah (swt) has provided for us, but it is important that we are selective in what we eat. This means that we should pick those foods that are ḥalāl and good for us.

Many years ago, in the city of Rome, it was illegal to worship Allah (swt), the One. If anyone believed and worshipped one God, the evil king would torture and even kill them.

There was one group of young people who wanted to worship Allah (swt) freely, so they escaped from the city and hid inside a cave. The king's army searched for them everywhere, but Allah (swt) protected them by sealing the cave with a huge boulder. Then, Allah (swt) allowed them to sleep for many, many years—309 years to be exact! This is why they are now known as the People of the Cave (*Aṣḥāb al-Kahf*).

In Sūrah al-Kahf, Allah (swt) says that when He finally woke them up from their sleep, they had no idea how long they had been sleeping. They thought they might have been asleep for a few hours or maybe even a full day. The only thing they knew for sure was that they felt very hungry! Even though they thought it was risky to leave, they decided that one of them would go back to the city to buy some food for everyone. Before leaving, one of them advised him, "And be sure to buy food from a clean and pure place."

Even though they had not eaten for 309 years, the People of the Cave still made sure that the food they ate was pure and *ḥalāl*.

Tafsīr an-Namūnah

Imām ar-Riḍā (ʿa) says:

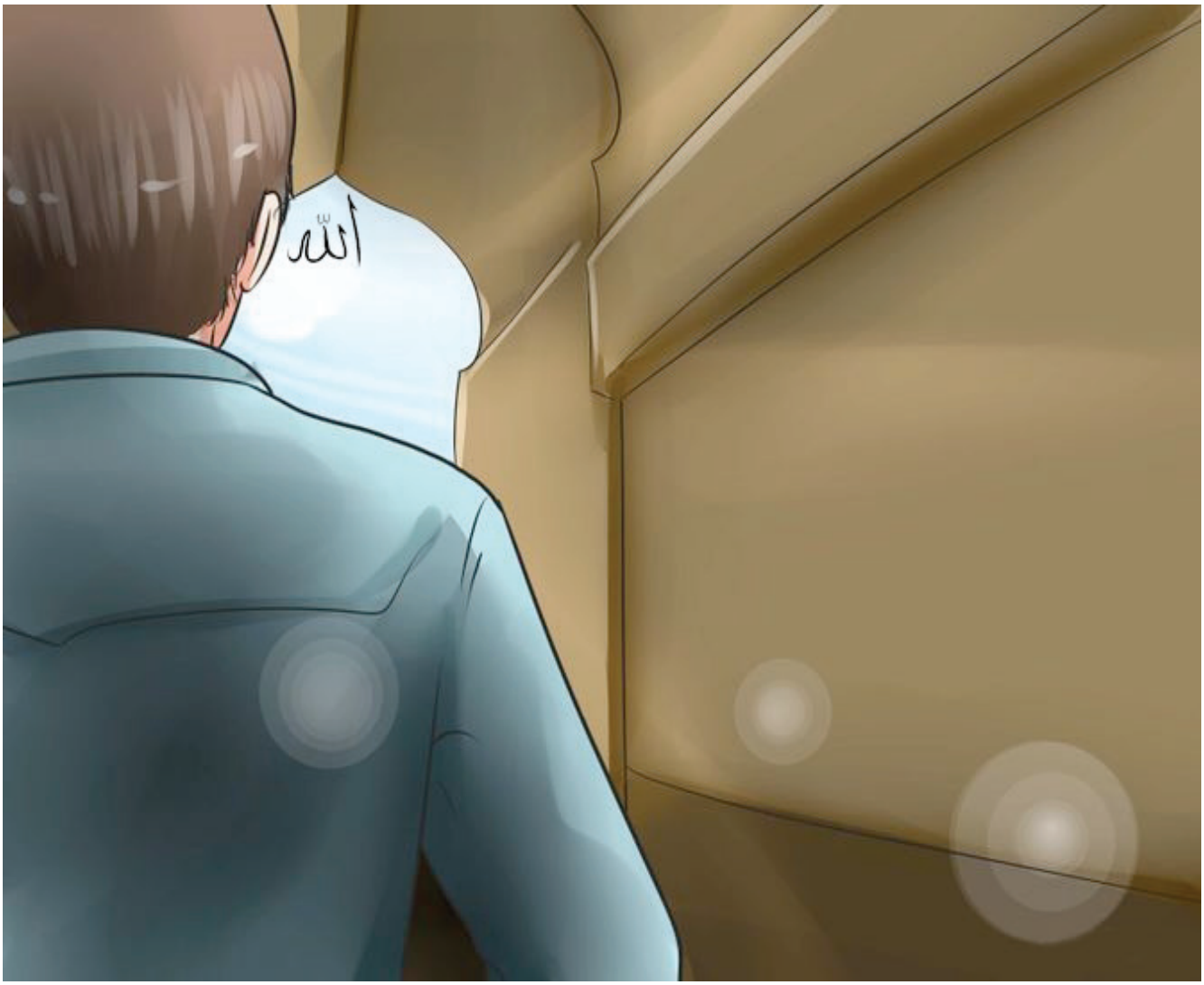
Cleanliness is from the akhlāq of the Prophet (ṣ).

(Muntakhab Mizān al-Ḥikmah, Hādīth #6167)

Activity 8.1a: Coloring

Lesson 9.1: Manners in a Masjid or Islamic Center

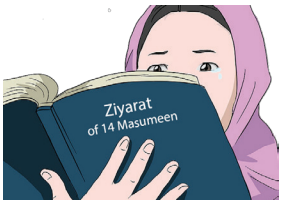
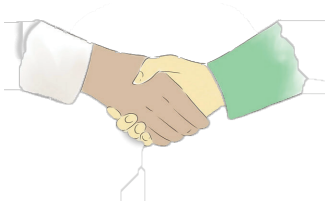
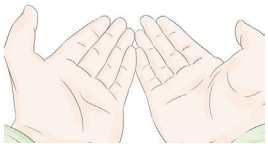
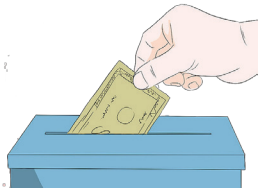
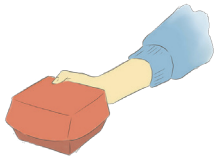
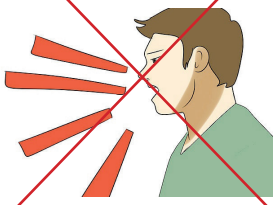
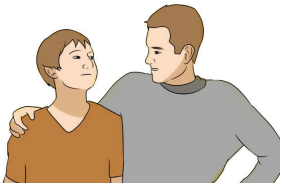
- When entering, remember where you are entering and act with respect. It is better to enter with your right foot.
- Say “Salām” to people as you see them, and do not wait for them to say it first. After removing your shoes, find a place to sit.
- Do not be disrespectful during the adhān, iqāmah, ṣalāh, or speech.
- Sit in such a manner that everyone around you is comforatble.
- Do not sit against the wall if there are elderly who might need to lean against the wall. Sit up straight.



- Do not talk during the speech. If you do not understand the speech, silently recite ṣalawāt or tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa).
- Avoid talking and be considerate to others. Don't play outside during the speech time, and be considerate of neighbors when playing outside.
- When food is served, wait until it is your turn or it is brought to you, and then take only one serving.
- When leaving, be careful not to push anyone. It is better to step out with your left foot first.
- Say "Fī amānillāh" or "Khudā Ḥāfiẓ" (I leave you in the care of Allah (swt)) to people as you leave.

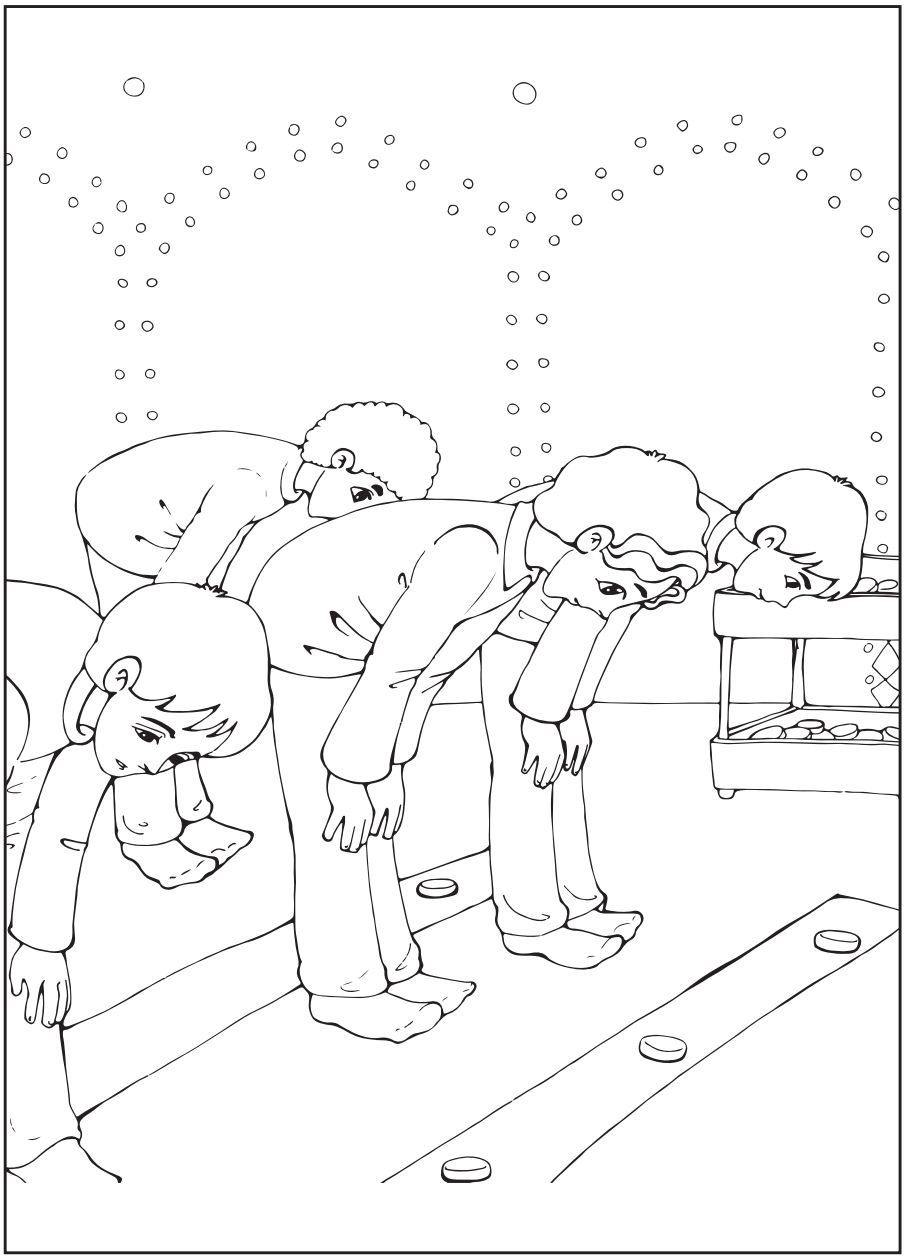
Activity 9.1a: Actions at the Masjid/Islamic Center

Below are the actions that you should do at the masjid/Islamic center and the actions that you should not do. Cross out the ones that you should not do.

Reciting tasbīḥ	Thinking about Allah (swt) and your actions	Praying ṣalāh	Reading books in the library
Reading ziyārāt of 14 Maʿṣūmīn 	Helping cleaning	Gossiping and backbiting	Reading the Noble Qurʾān
Greeting other muslims 	Making duʿāʾ (prayers) 	Listening to gossip	Putting money in the charity box 
Helping in giving out food 	Yelling or Fighting 	Putting garbage in the trash can	Bonding with your family 

Activity 9.1b: Qurʾān Connection

CONGREGATIONAL (JAMĀʿAH) PRAYERS



And bow down with those who bow down in worship

Sūrah al-Baqarah, Verse 43 (2:43)

﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

Warkaʿū maʿar-rākiʿīn

END OF 2ND GRADE:

ASSESSMENT

Grade 2 Assessment

Name:_____ Date: _____

ʿAQĀʾID

Fill in the blanks:

1. There are _____5_____ Uṣūl ad-Dīn.
2. Al-Baṣīr means the _____All-Seeing_____.
3. Allah (swt) is just means that He is always _____fair_____.
4. There are _____5_____ Ūlul ʿAzm Prophets.
5. The holy book of Muslims is called the _____Qurʾān_____.
6. Ar-Rabb means the _____Nurturer_____.
7. _____Al-Qadīr_____means the All-Powerful.
8. Our Living Imām (ʿaj) was born on the _____15th_____ of Shaʿbān.

Write the correct answer for the following questions:

1. Write 2 titles of Imām al-Mahdī (ʿaj) and their meanings.

Al-Ḥujjah (Proof of Allah (swt))

Al-Muntaẓir (One who is awaited)

2. How many sūrahs are in the Noble Qurʾān? 114

3. Name the first sūrah of the Noble Qurʾān: Sūrah al-Fātiḥah

4. What does Bismillāhir Raḥmānir Raḥīm mean?

(I begin) In the name of Allah (swt), the All-Kind, the All-Merciful

5. What is another name for Qiyāmah? The Day of Judgment

Match the Prophets with their holy books:

1. Prophet Mūsā (ʿa)
2. Prophet Dāwūd (ʿa)
3. Prophet ʿĪsā (ʿa)
4. Prophet Muḥammad (ṣ)

A. Injīl
B. Qurʾān
C. Tawrah
D. Zabūr

Next to each Imām's name, write which number Imām he is.

2 Imām Ḥasan (ʿa)

4 Imām Zaynul ʿĀbidīn (ʿa)

1 Imām ʿAlī (ʿa)

5 Imām Muḥammad al-Bāqir (ʿa)

3 Imām Ḥusayn (ʿa)

FIQH

Fill in the blanks:

1. The _____Furūʿ ad-Dīn_____ are the Branches of Religion.

2. Ṣawm means to _____fast_____.

3. _____Jihād_____ is struggling and defending in the way of Allah (swt).

4. There are a total of ____17____ rakaʿāt in the daily ṣalāh.

5. Fajr has _____2_____ rakaʿāt.

6. You do not need permission to pray ṣalāh in the _____masjid_____.

7. We fast in the month of _____Ramaḍān_____.

8. Fasting ends at the time of _____iftār_____.

Complete the wuḍūʾ chart:

Mustaḥab	Wājib
Washing your hands	Niyyah
Gargling ___3x___	___Wash your face 2x___
Rinsing your nostrils 3x	Wash your _____right_____ arm 2x
	Wash your _____left_____ arm 2x
	Masḥ of the head
	Masḥ of _____the feet_____

Circle either True (T) or False (F) for each statement:

1. The masḥ of the feet comes before the masḥ of the head.
   True
   False

2. We can use najis water for wuḍūʾ.
   True
   False

3. Wuḍūʾ is mustaḥab for ṭawāf of Kaʿbah.
   True
   False

4. We must do wuḍūʾ before touching the writing of Qurʾān.
   True
   False

Answer the following questions:

1. What does amr bil maʿrūf mean?

   Encouraging others to do good/things Allah (swt) is pleased with.

2. Where should a Muslim face during ṣalāh?

   A Muslim should face the qiblah, which is the Kaʿbah, during ṣalāh

3. Write 2 differences between adhān and iqāmah.

   In the adhān, “Allāhu Akbar” is recited 4 times. Meanwhile during iqāmah, it is only recited twice. In the adhān “lā ilāha illallāh is recited twice. Meanwhile, during iqāmah it is only recited one.

4. What is najāsah? Write 2 things that are najis.

Najāsah means impurity. Things that are najis include: blood, urine, stool, and pig

5. What is the meaning of tabarrī?

Tabarrī means staying away from the enemies of the Ahlul Bayt (ʿa)

HISTORY

Fill in the blanks:

1. Lady Maryam was Prophet ʿĪsā's mother.
2. Namrūd was the king during the time of Prophet Ibrāhīm (ʿa).
3. Firʿawn was the king during the time of Prophet Mūsā (ʿa).
4. When our 12th Imām (ʿaj) comes, Prophet ʿIsa (ʿa) will reappear.
5. Our 6th Imām is Imām Jaʿfar aṣ-Ṣādiq(ʿa).
6. The Imām who swallows his anger is Imām al-Kāẓim(ʿa).
7. Aṣ-Ṣādiq (ʿa) means the truthful one.
8. Imām ʿAlī ar-Riḍā(ʿa) is the 8th Imām.
9. Al-Jawād (ʿa) means the generous one.

Choose the correct answer:

1. Prophet Muḥammad (ṣ) was born in _____
   a. Medina b. Syria c. Iraq d. Mecca

2. Prophet Muḥammad (ṣ) was born on _____
   a. 15th Shaʿbān b. 13th Rajab c. 17th Rabīʿ al-Awwal d. 15th Ramaḍān

3. The name of the Noble Prophet's father is _____.
   a. ʿAbdullāh b. ʿAbdul Muṭṭalib c. Abū Ṭālib d. Ḥamzah

4. The Noble Prophet (ṣ) was the grandson of _____.
   a. ʿAbdullāh b. ʿAbdul Muṭṭalib c. Abū Ṭālib d. Ḥamzah

5. _____ was the angel who informed the Prophet (ṣ) that he had been chosen by Allah (swt).
   a. Mikāʾīl b. Isrāfīl c. Jabrāʾīl d. Isrāʿīl

Answer the following questions:

1. Write 2 miracles of Prophet ʿĪsā (ʿa)

   Bringing the dead back to life, making a blind person see again, curing illnesses

2. What was the name of the divine book that was revealed to Prophet ʿĪsā (ʿa)?

   Injīl

3. At the event of Ghadīr, what 2 things did the Prophet (ṣ) say he was leaving behind?

   The Noble Qurʾān and Ahlul Bayt (ʿa)

4. What is the meaning of "Man kuntu mawlāhu, fa-hadhā ʿAlīyyun mawlāh?"

   Whoever considers the Prophet (ṣ) as their leader, must also consider Imām ʿAlī (ʿa) as their leader.

5. Name the people who went with the Prophet (ṣ) for Mubāhalah, and write what their relation is to him.

Imām ʿAlī (ʿa): cousin and son-in-law

Sayyidah Fāṭimah (ʿa): daughter

Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa): grandsons

6. What is the importance of the day of ʿĀshūrāʾ?

ʿĀshūrāʾ was the day when Islam was saved by Imām Ḥusayn (ʿa). It is an event where we learn the value of standing up for justice and truth.

7. Who held the first majlis for women?

Sayyidah Zaynab

STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 2nd grade curriculum strives to build upon the development of a strong Islamic foundation, which began in the kindergarten book. The ʿAqāʾid section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then further explores the tenets of Nabūwwah and Imāmah. It also features an introduction to the importance of learning the Qurʾān. The Fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The History section continues to introduce the Maʿṣūmīn through stories that highlight their characteristics, in hopes that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. In second grade, the students learn about the last seven Maʿṣūmīn (ʿa). The Akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qurʾān that delve into topics such as speaking etiquette and manners toward others.

SABA

AL-KISA FOUNDATION
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